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PALI SELECTIONS FOR BEGINNERS

PROSE AND POERTY

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UNIVERSITY OF CALCUTTA

2008

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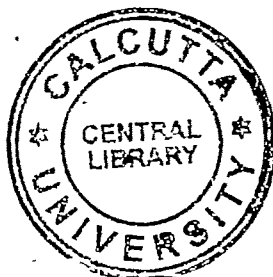
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PALI SELECTIONS FOR BEGINNERS

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PREFACE TO THE FIRST EDITION

In 1967, at the instance of the authorities of the Calcutta University, the late Sailendranath Mitra prepared the Mss. copy of the textual portion of the Pre-University Pali Selections and sent it to the Press for publication. While sending it, the veteran Pali scholar and linguist ardently expressed his hope that in course of the printing of the textual matter he would also provide the detailed notes on the pieces for the guidance of the teachers and the students. Unfortunately, however, it was not possible for the Press to take up the work in hand during his life-time. With his passing away on the 20th day of May, 1968, the task fell upon me, as his pupil and assistant, to complete the present work with the Notes and see it through the Press. Even so, my best efforts to expedite the undertaking were of no avail since the Press was too delay in bringing out this small but useful publication.

The plan of the present work is conceived in a well co-ordinate scheme of study and the pieces are so selected and arranged as to meet the requirements of the Pre-University Course in Pali as contemplated under the new regulations of the Calcutta University. The text provides a comprehensive course of study which may well be treated as preparatory to that prescribed for the Three-Year-Degree Examination.

The prose portion comprises texts extracted from the Jātaka-Nidānakathā, the Vinaya-Piṭaka, the Saṃyutta-Nikāya, the Dhammapada Commentary, the Jātaka, the Khuddakapāṭha and the Milindapañha. The poetry pieces are taken not only from the Jātaka-Nidānakathā, the Saṃyutta-Nikāya and the Khuddakapāṭha, but also from the Suttanipāta, the Dhammapada, the Aṅguttara Nikāya, the Theragāthā, the Therīgāthā, the Apadāna, the Cariyāpiṭaka, the Buddhavaṃsa Commentary and the Mahāvaṃsa.

In the prose portion, the first twenty-two pieces contain a connective account of events in the life of Gotama Buddha starting from his nativity up to his acceptance of the gift of the famous Jetavana monastery. The next five pieces shed light on his teachings. These are followed by three other short pieces, of which the first refers to settlement of dispute by arbitration, the second bears on physical anatomy, and the third sets forth the scientific process of the happening of an earthquake.

As regards the poetry portion, the pieces have been selected only as specimens of different types of poetry that developed in Pali literature, canonical and non-canonical. They contain materials of varied interests: social, moral,

religious, literary and historical. Here the first piece narrates how the Bodhisatta started his career in the distant past. The second piece depicts the rejoicings of gods and men at the birth of the Bodhisatta as Prince Siddhattha, who was destined to be a Buddha. The piece stands of as the earliest specimen of *Kāvya* poetry, on which was modelled the composition of the *Kāvyas* of Aśvaghoṣa and Kālidāsa. The poems selected from the Theragāthā and the Therīgāthā and beautiful songs of praise uttered in deep devotion to the Buddha for the transcendental experience and perfect tranquility attained by the Brethren and Sisters. The poetry portion closes with two pieces from the Mahāvamsa, one describing the First Buddhist Council which was convened immediately after the Buddha's demise, the other mentioning the names of ancient kings who ruled in succession in India. These two pieces serve as samples of the style of epic-chronicle that developed in Ceylon.

In selecting the pieces care has been taken to avoid minor details and observe brevity as far as possible. The Notes are given at the end. They are mainly based on the materials contained in the Pali Selections published hiterto by the Calcutta University.

The two photographs of Buddhist sculptures, appended to the text by way of illustration of their themes, will suffice, it is hoped, to rouse the students curiosity for Buddhist Art.

SENATE HOUSE
CALCUTTA UNIVERSITY
The 14th January, 1972

DWIJENDRALAL BARUA

PREFACE TO THE SECOND EDITION

All the copies of the First Edition of Pre-University Pali Selections have exhausted. The pieces which are contained in the said Selections have been selected very judiciously keeping in view the need of the students who wanted to learn Pali at the beginners' stage. Since the Pre-University course has been discontinued, the title of the Text has been changed to 'Pali Selection for Beginners' keeping intact the original selected pieces. It is my strong conviction that the said Text will fulfill the need of the students who want to learn the Pali language.

I convey my heartiest gratitude to Prof. Asis Kumar Banerjee, respected Vice-Chancellor, Prof. Suranjan Das, respected Pro-Vice-Chancellor (Academic) and respected Prof. Tapan Kumar Mukherjee (B.A. & F) for extending all kinds of support and permission as well to reprint 'Pre-University Pali Selection' under the changed title 'Pali Selections for Beginners'.

The Press Superintendent Mr. Pradip Ghosh also deserves praise for the initiative and prompt action he has undertaken for printing and publishing the said text.

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PALI SELECTIONS FOR BEGINNERS

PROSE

1. DEVATĀ-ĀYACĀNA

[Dīpaṃkara-dasabalassa pādamūle Buddhattāya katābhinīhāro Bodhisatto dasa-pāramiyo pūrento, anukkamena Vessantar'-attabhāve thito, paṭhavi-kampanāni mahā-dānāni datvā putta-dāraṃ pariccajivā āyu-pariyosāne Tusita-pure nibbatti.]

Tusita-pure vasante yeve pana Bodhisatte, *Buddha-halāhalaṃ* nāma udapādi. Buddha-halāhala-saddaṃ sutvā sakala-dasasahassa-cakkavāle devatā ekato sannipatitvā "asuko nāma satto Buddhō bhavissatī"-ti nātvā taṃ upasaṃkamitvā āyācanti, āyācamānā ca pubba-nimittesu uppannesu āyācanti. Tadā pana sabbā pi tā eka-cakkavāle sannipatitvā Tusita-bhavane Bodhisattassa santikaṃ gantvā "mārisa, tumhehi *dasa-pāramiyo* pūrentehi na Sakka-sampattiṃ na Māra-Brahma-Cakkavati-sampattiṃ patthentehi pūritā, lokanittaraṇ'-atthāya pana sabbaññutaṃ patthentehi pūritā, so vo dāni kālo, mārisa, Buddhattāya; samayo, mārisa, Buddhattāyā"-ti yācimsu.

Atha Mahāsatto devatānaṃ paṭiññaṃ adatvā va kāla-dīpa-desā-kula-janētti-āyupariccheda-vasena *pañca-mahāvīlakanan-nāma* vilokesi. Tattha "kālo nu kho"-ti, "akālo nu kho"-ti paṭhamam kalam vilokesi. Atha Mahāsatto 'nibbattitabba-kālo' ti passi. Tato dīpaṃ vilokento saporivāre cattāro dīpe oloketvā "tūso dīpesu Buddhā na nibbattanti, Jambudīpe yeva nibbattanti"-ti 'dīpaṃ' passi. Tato "Jambudīpo nāma mahā, dasa-yojana-sahassa parimānaṃ, katarasmiṃ nu kho padese Buddhā nibbattanti" ti okāsaṃ vilokento 'Majjhimadesaṃ' passi.

[Majjhimadeso nāma "puratthima-disāya Kajaṅgalan nāma nigamo, tassa aparena Mahāsālo, tato paraṃ paccantimā janapadā orato majjhe, pubba-dakkhiṇāya disāya Salalavatī nāma nadī, tato paraṃ paccantimā orato majjhe, dakkhiṇāya disāya Seta-kaṇṇikan-nāma nigamo, tato paraṃ paccantimā orato majjhe, pacchimāya disāya Thūṇan nāma brāhmaṇa-gāmo, tato paraṃ paccantimā janapadā orato majjhe, uttarāya disāya Usīraddhaje nāma pabbato, tato paraṃ paccantimā janapadā orato majjhe"-ti evaṃ Vinaye vutto padeso. So āyāmato tīpi yojana-satāni, vitthārato aḍḍhatiyāni parikkhepato nava-yojana-satāni-ti].

Etasmiṃ padese Buddhā Paccekabuddhā aggasāvaka mahāsāvaka cakkavatti-rājā aññe ca mahesakkhā khattiya-brāhmaṇa-gahapati-mahāsālā uppajjanti. "Idaṇ-c" ettha Kapilavatthukaṃ nāma nagaram, tattha mayā

nibbattitabban''-ti nittham agamāsi. Tato kulam vilokento ''Buddhā nāma vessakule vā suddakule vā na nibbattanti, loka-sammate pana khattiyakule vā brāhmanakule vā-ti dvīsu yeva kulesu nibbattanti, idāni ca khattiyakulam loka-sammataṃ, tattha nibbattissāmi, Suddhodano nāma rājā me pitā bhavissatī''-ti 'kulam' passi. Tato mātaram vilokento ''Buddhamātā nāma lolā surādhuttā na hoti, kappa-sata-sahassam pana pūritapāramī, jātito paṭṭhāya akhaṇḍa-paṇcasīlā yeva hoti, ayañ-ca Mahāmāyā nāma devī edisā, ayañ-ca me 'mātā' bhavissatī''-ti. ''Kittakam pan' assā āyun'' ti dasannam māsānam upari satta divasāni passi.

Iti imam *pañca-mahāvilokanam* viloketvā ''kālo me, mārīsā, Buddha-bhāvāyā''-ti devatānam saṅgham karonto paṭiññam datvā ''gacchatha tumhe''-ti tā devatā uyyojetvā Tusita-devatāhi parivuto Tusita-pure Nandana-vanam pāvisi.

2. THE DREAM OF QUEEN MĀYĀ

Tadā kira Kapilavatthu-nagare Āsālhi-nakkhattam ghuṭṭham ahosi. Mahājano nakkhattam kīlati. Mahāmāyā-devī pure puṇṇamāya sattama-divasato paṭṭhāya nakkhatta-kīlam anubhavamānā sattamadivase pāto va utthāya gandhodakena nahāyitvā cattāri satasahassāni vissajjetvā mahādānam datvā sabbālamkāra-vibhūsitā varabhojanam bhuñjitvā uposath' āngāni adhiṭṭhāya alamkata-paṭiyattam sirigabbham pavisitvā sirisayane nipannā niddam okkamamānā imam supinam addasa :

Cattāro kira nam mahārājāno sayanen' eva saddhim ukkhipitvā Himavantam netvā Manosilā-tale mahāsāla-rukkhassa hetthā ṭhapetvā ekam antam atthamsu. Atha nesam deviyo āgantvā devim Anotattadham netvā manussa-malaharam'-attham nahāpetvā dibbavattham nivāsāpetvā gandhehi vilimpāpetvā dibba-pupphāni pilandhāpetvā-tato avidūre Rajata-pabbato, tassa anto kanaka-vimānam atthi-tattha pācīna-sīsakam dibba-sayanam paññāpetvā nipajjāpesum. Atha Bodhisatto seta-vara-vāraṇo hutvā-tato avidūre eko Suvanna-pabbato-tattha caritvā, tato oruyha Rajata-pabbatam abhirūhitvā uttara-disato āgamma rajata-dāma-vaṇṇāya soṇḍāya seta-padumam gahetvā koṇcanādam naditvā kanaka-vimānam pavisitvā mātu sayanam tikkhattum padakkhinam katvā dakkhiṇa-passam tāletvā kucchim pavitṭha-sadiso ahosi.

Evam Uttarāsālha-nakkhattena paṭisandhim gaṇhi. Punadivase pabuddhā devī tam supinam rañño ārocesi. Rājā catusatthi-matte brāhmaṇa-pāmoikkhe pakkosāpetvā haritupattāya lājādhi katamaṅgala-sakkārāya bhūmiyā mahārahāni āsanāni paññāpetvā tattha nisinnānam brāhmaṇānam sappi-madhu-sakkarābhisamkhatassa varapāyāsassa suvaṇṇa-rajata-pātiyo pūretvā suvaṇṇa-rajata-pāṭhi yeva paṭikujetvā adāsi, aññehi ca ahatavattha-kapilagāvi-dānādhi te santappesi. Atha tesam sabbakāmehi santappitānam supinam ārocāpetvā ''kim bhavissatī''-ti pucchi. Brāhmaṇā āhamsu : ''Mā cintayī, mahārāja, deviya



DREAM OF QUEEN MĀYĀ ; THE LORD'S DESCENT

[The Inscription reads : *Bhagavato ūkaṃti*]

te kucchimhi gabbho patitthito, so ca kho purisagabbho na itthigabbho, putto te bhavissati, so sace agāraṃ ajjhāvasissati rājā bhavissati cakkavattī, sace agārā nikkhamma pabbajissati Buddho bhavissati loke vivatta-cchaddo"-ti.

3. BIRTH OF PRINCE SIDDHATTHA

Mahāmāyā pi devī pattena telam viya dasamāse kucchiyā Bodhisattam parihaṛitvā paripuṇṇa-gabbhā ñāti-ghaṛam gantukāmā Suddhodana-mahārājassa ārocesi : "icchāmaṃ ahaṃ, deva, kulasantakam Devadaha-nagaraṃ gantun"-ti. Rājā "sādhū"-ti sampaticchitvā Kapilavatthuto yāva Devadaha-nagarā maggaṃ samam kāretvā kadali-puṇṇaghata-dhaja-patākādīhi alamkārapetvā devim sovaṇṇa-sivikāya nisīdāpetvā amacca-sahassena ukkhipāpetvā mahantena parivārena pesesi.

Dvinnaṃ pana nagarānaṃ antare ubhaya-nagara-vāsīnaṃ pi Lumbini-vanaṃ nāma maṅgala-sālavanaṃ atthi. Tasmim samaye mūlato patthāya yāva aggasākhā sabbaṃ eka-phāliphullaṃ ahosi, sākhantarehi c' eva pupphantarehi ca pañcavaṇṇa-bhamaragaṇā nānappakārā ca sakuṇa-saṃghā madhurassarena vikūjantā vicaranti. Sakalam Lumbini-vanaṃ Cittalatā-vana-sadisam mahānubhāvassa rañño su-sajjita-āpāna-maṇḍalam viya ahosi. Deviyā taṃ disvā sālavana-kīḷam kīḷitukāmatā udapādi. Amaccā devim gahetvā sālavanaṃ pavisiṃsu. Sā maṅgala-sālamūlam gantvā sālāsākhāyaṃ gaṇhitukāmā ahosi. Sālāsākhā su-sedita-vett' aggaṃ viya onamitvā deviyā hatthapathaṃ upagañchi. Sā hattham pasāretvā sākhaṃ aggahesi. Tāvad-eva c' assā kammaja-vātā calīṃsu.

Ath' assā sāniṃ parikkhipitvā mahājano paṭikkami. Sālāsākhā gahetvā tiṭṭhamānāya eva c' assā gabbha-v-utthānaṃ ahosi. Taṃ khaṇaṃ yeva cattāro pi suddhacittā Mahābrahmāno suvaṇṇajālaṃ ādāya sampattā, tena suvaṇṇajālena Bodhisattam sampaticchitvā mātu purato ṭhapetvā "attamanā devi hohi, mahesakkho te putto uppanno" ti āhaṃsu. Bodhisatto pana dhammāsanato otaranto dhamma-kathiko viya nissenito otaranto puriso viya ca dve ca hatthe dve ca pāde pasāretvā ṭhitako suddho visado kāsika-vatthe nikkhattamaṇiratanam viya jotanto mātu-kucchito nikkhami. Evaṃ sante pi Bodhisattassa ca Bodhisatta-mātuyā ca sakkāratthaṃ ākāsato dve udakadhārā nikkhamitvā Bodhisattassa ca mātu c' assa sarīre utum gāhāpesum. Ubhaya-nagaravāsino Bodhisattam gahetvā Kapilavatthunagaraṃ eva agamaṃsu.

[Yasmim pana samaye Bodhisatto Lumbini-vane jāto, tasmim yeva samaye Rāhulamātā devī, Channo amacco, Kāludāyī amacco, Kanthako assarājā, Mahābodhi rukkho, cattāro nidhikumbhiyo ca jātā].

4. PREDICTION OF KĀLADEVALA

Tasmim samaye Suddhodana-mahārājassa kulūpako attha *samāpatti-lābhī* Kāladevalo nāma tāpaso bhattakiccaṃ katvā divāvihār'atthāya Tāvatiṃsa-

bhavanam gantvā tattha divāvihāram nisinno tā devatā disvā : “kimkāraṇā tumhe evaṃ tuṭṭhamānasā kilātha, mayham p’ etaṃ kāraṇam kathethā”-ti pucchi. Devatā āhaṃsu : “mārisa, Suddhodana-rañño putto jāto, so Bodhitale nisīditvā Buddhō hutvā Dhammacakkaṃ pavattessati, tassa anantaṃ Buddha-līlhaṃ datṭhuṃ dhammañ-ca sotuṃ lacchāmā-ti iminā kāraṇena tuṭṭh’ amhā” ti. Tāpaso tāsam vacanaṃ sutvā khippaṃ devalokato oruyha rāja-nivesanaṃ pavisitvā paññattāsane nisinno “putto kira te mahārāja jāto, passissāmi nan”-ti āha. Rājā alaṃkatapaṭiyattaṃ kumāraṃ ānāpetvā tāpasaṃ vandāpetuṃ abhihari. Tāpaso utṭhāy’ āsanā Bodhisattassa añjaliṃ paggahehi, Bodhisattassa lakkhaṇa-sampattiṃ disvā, “bhavissati nu kho Buddhō udāhu no” ti āvajjitvā, upadhārento “nissamsayaṃ Buddhō bhavissati”-ti ñatvā, “acchariya-puriso ayan”-ti sitaṃ akāsi. Tato “ahaṃ imaṃ Buddha-bhūtaṃ datṭhuṃ labhissāmi nu kho”-ti upadhārento “na labhissāmi, antarā yeva kālaṃ katvā Buddhasatena pi Buddhasahassena pi gantvā bodhetuṃ asakkuneyyo Arūpabhava nibbattissāmi”-ti disvā, “eva-rūpaṃ nāma acchariya-purisaṃ Buddha-bhūtaṃ datṭhuṃ na labhissāmi”-ti, “mahatī vata me jāni bhavissati”-ti parodi. Manussā disvā “amhākaṃ ayyo idān’ eva hasitvā puna rodituṃ upaṭṭhito, kinu kho, bhante, amhākaṃ ayya-puttassa koci antarāyo bhavissati”-ti pucchimsu. “N’ atth’ etassa antarāyo, nissamsayena Buddhō bhavissati”-ti “Atha kasmā paroditthā”-ti. “Evarūpaṃ purisaṃ Buddha-bhūtaṃ datṭhuṃ na labhissāmi, ‘mahatī vata me jāni bhavissati’-ti attānaṃ anusocanto rodāmi”-ti āha.

5. SIDDHATTHA AT THE STATE PLOUGHING

Ath’ ekadivasaṃ rañño vappa-maṅgalaṃ nāma ahoṣi. Taṃ divasaṃ sakala-nagaraṃ deva-vimānaṃ viya alaṃkaronti. Sabbe dāsa-kammakarādayo ahata-vattha-nivatthā gandha-mālādi-patimaṇḍitā rājakule sannipatanti. Rañño kammante naṅgala-sahassaṃ yojīyati. Tasmiṃ pana divase ekena ūnaṃ atṭhasataṃ saddhiṃ balivadda-rasmi-yottehi rajata-parikkhatāni honti. Rañño ālambana-naṅgale pana ratta suvaṇṇa-parikkhataṃ hoti. Rājā mahāparivārena nikkhamanto puttaṃ gahetvā agamāsi. Kammanta-tṭhāne eko jambu-rukkho bahala-palāso sanda-cchāyo ahoṣi. Tassā hetṭhā kumārassa sayanaṃ paññā-petvā upari suvaṇṇa-tārā-khaciṭaṃ bandhāpetvā sāṇi-pākārena parikkhipāpetvā ārakkhaṃ ṭhapetvā rājā sabbālaṃkāraṃ alaṃkaritvā amacca-parivuto naṅgalakaraṇa-tṭhānaṃ agamāsi. Tattha rājā suvaṇṇa-naṅgalaṃ gaṇhāti, amaccā ekūn’ atṭhasataṃ rajata-naṅgalāni, kassakā sesa-naṅgalāni. Te tāni gahatvā ito c’ ito ca kasanti. Rājā orato vā pāraṃ gacchati, pārato vā oraṃ āgacchati, etasmiṃ ṭhāne mahāsampattiṃ anubhoṣi.

Bodhisattaṃ parivāretvā nisinnā dhātiyo “rañño sampattiṃ passissāmā”-ti anto-sāṇito bahi nikkhantā. Budhisatto ito c’ ito ca olokeno kañci adisvā vegena utṭhāya pallaṃkaṃ ābhujitvā ānāpāne pariggahetvā *paṭhama-jjhānaṃ*

nibbattesi. Dhātiyo khajja bhojj'-antare vicaramānā thokaṃ cirāyimsu. Sesa-rukkhānaṃ chāyā ativattā tassa pana rukkhassa parimaṇḍalā hutvā atthāsi. Dhātiyo "ayyaputto ekako"-ti vegena sāṇiṃ ukkhipitvā anto pavisamānā Bodhisattaṃ sayane pallamaṃkena nisinnaṃ tañ-ca pāṭihāriyaṃ disvā gantvā rañño ārocesuṃ : "Deva, kumāro evaṃ nisinno, aññesaṃ rukkhānaṃ chāyā ativattā jambu-rukkhassa chāyā parimaṇḍalā thitā"-ti. Rājā vegen' āgantvā pāṭihāriyaṃ disvā puttāṃ vandi.

6. SIDDHATTHA'S ACCOMPLISHMENT IN ARCHERY

Atha anukkamena Bodhisatto soḷaso-vassa-padesiko jāto. Rājā Bodhisattassa tiṇṇaṃ utūnaṃ anucchavike tayo pāsāde kāresi, ekaṃ nava-bhūmakāṃ ekaṃ satta-bhūmakāṃ ekaṃ pañca-bhūmakāṃ, cattālīsa-sahassā ca nāṭakiyo upatthāpesi. Bodhisatto devo viya accharā-saṃgha parivuto alaṃ Katanātākaparivato nippurisehi turiyehi paricāriyamāno mahā-sampattiṃ anubhavanto utu-vārena tesu tesu pāsādesu viharati. Rāhulamātā pan' assa devī aggamahesī ahosi.

Tass' evaṃ mahāsampattiṃ anubhavantassa ekadivasāṃ nāti-saṃghassa abbhantare ayaṃ kathā udapādi : "Siddhattho kilāpasuto va vicarati, na kiñci sippaṃ sikkhati, saṅgāme paccupaṭṭhite kiṃ karissatī"-ti. Rājā Bodhisattaṃ pakkosāpetvā, "tava nātakā 'Siddhattho kiñci sippaṃ asikkhitvā kilāpasuto va vicarati'-ti vadanti, ettha kiṃ pattakāle maññasī"-ti. "Deva, mama sippaṃ sikkhana-kiccaṃ n' atthi, nagare mama sippaṃ dassan'atthaṃ bheriñ-carāpetha, ito sattama-divase nātakānaṃ sippaṃ dassessāmī"-ti. Rājā tathā akāsi. Bodhisatto akkhaṇavedhi-vāavedhi-dhanuggahe sannipātāpetvā mahājanassa majhe aññehi ca dhanuggahehi asādhāraṇaṃ nātakānaṃ dvādasavidhaṃ sippaṃ dassesi. [Taṃ Sarabhaṅga-Jātaka āgatanayena veditabbaṃ]. Tadāssa nāṭisaṃgho nikkamaṃkho ahosi.

7. THE FOUR OMENS

Ath' ekadivasāṃ Bodhisatto uyyānabhūmiṃ gantukāmo sārathiṃ āmantetvā "rathaṃ yojehī"-ti āha. So "sādhū"-ti paṭisunivā mahārahaṃ uttama rathaṃ sabbālaṃkārena alaṃkaritvā kumudapattavaṇṇe cattāro maṅgala-sindhava yojetvā Bodhisattassa paṭivedesi. Bodhisatto devavimāna-sadisāṃ rathaṃ abhirūhitvā uyyānābhimukho agamāsi. Devatā "Siddhattha-kumārassa abhisambujjhana-kālo āsanno, *pubba-nimittaṃ* dassessāmā"-ti ekaṃ devaputtaṃ jarā-jajjaraṃ khaṇḍa-dantaṃ palita-kesaṃ vamaṃ obhagga-sarīraṃ daṇḍa-hatthaṃ pavedhamānaṃ katvā dassesuṃ. Taṃ Bodhisatto c' eva sārathi ca passanti. Tato Bodhisatto sārathiṃ "samma, ko nāṃ' esa puriso, keṣāpi 'ssa na yathā aññesaṃ"-ti [Mahāpadāne āgatanayena] pucchitvā tassa vacanaṃ sutvā "dhi-r-atthu vata bho jātiyā, yatra hi nāma jātassa jarā paññāyissatī"-ti saṃvigga-hadayo tato va paṭinivattitvā pāsādam-eva abhirūhi.

Rājā “kiṃkāraṇā mama putto khippaṃ paṭinivattī”-ti pucchi. “Jiṇṇaṃ purisaṃ disvā, devā”-ti “Jiṇṇaṃ purisaṃ disvā pabbajissatī”-ti āhaṃsu. Kasmā maṃ nāsetha, sīghaṃ puttassa nāṭakāni sajjetha, sampattiṃ anubhavanto pabbajjāya satim na karissati”-ti vatvā ārakkhaṃ vaḍḍhetvā sabbadisāsu aḍḍha-yojane aḍḍha-yojane ṭhapesi.

Pun’ ekadivasaṃ Bodhisatto tath’ eva uyyānaṃ gacchanto devatāhi nimmitaṃ vyādhitaṃ purisaṃ disvā purimaṇayen’ eva pucchitvā saṃvigga-hadayo nivattitvā pāsādaṃ abhirūhi. Rājā pi pucchitvā heṭṭhā-vuttanayen’ eva saṃvidahitvā puna vaḍḍhetvā samantato ti-gāvuta-ppamāṇe padese ārakkhaṃ ṭhapesi.

Aparaṃ pana ekadivasaṃ Bodhisatto tath’ eva uyyānaṃ gacchanto devatāhi nimmitaṃ kālakataṃ disvā purimaṇayen’ eva pucchitvā saṃvigga-hadayo puna nivattitvā pāsādaṃ abhirūhi. Rājā pi pucchitvā heṭṭhā-vuttanayen’ eva saṃvidahitvā puna vaḍḍhetvā samantato yojana-ppamāṇe padese ārakkhaṃ ṭhapesi.

Aparaṃ pana ekadivasaṃ uyyānaṃ gacchanto tath’ eva devatāhi nimmitaṃ sunivatthaṃ supārutaṃ pabbajitaṃ disvā “ko nāṃ’ eso, sammā”-ti sārathiṃ pucchi. Sārathi kiñcāpi Buddh’ uppādassa abhāvā pabbajitaṃ vā pabbajita-guṇe vā na jānāti, devānubhāvena pana “pabbajito nāṃ’ esa, devā”-ti vatvā pabbajjāya guṇe vaṇṇesi. Bodhisatto pabbajjāya ruciṃ uppādetvā taṃ divasaṃ uyyānaṃ agamāsi.

[Dīgha-bhāṇakā pan’ āhu : cattāri nimittāni ekadivaseṇ’ eva disvā agamāsi-ti].

8. MAHĀBHINIKKHAMANAṃ

Ath’ assa sabbālaṃkāra-patimaṇḍitassa sabbatālāvacaṃsesu sakāni sakāni ca paṭibhānāni dassayantesu, brāhmaṇesu ‘jaya-nandā’-ti-ādivacanehi sūta-māgadha-bandakādīsū nānappakārehi maṅgala-vacana-thutū-ghosehi sambhavantesu, sabbālaṃkāra-patimaṇḍitaṃ rathavaraṃ abhirūhi.

Tasmiṃ samaye “Rāhulamātā puttaṃ vijātā”-ti sutvā Suddhodana-mahārājā “puttassa me tuṭṭhiṃ nivedethā”-ti sāsanaṃ paṇiṇi. Bodhisatto taṃ sutvā “rāhulo jāto, bandhanaṃ jātan”-ti āha. Rājā “kiṃ me putto avaeā”-ti pucchitvā taṃ vacanaṃ sutvā “ito paṭṭhāya me nattu Rāhula-kumāro yeva nāmaṃ hotū”-ti [āha].

Bodhisatto pi kho rathavaraṃ āruyha mahantena yasena atimanoramena siri-sobhaggena nagaraṃ pāvīsi. Tasmiṃ samaye Kisāgotamī nāma khattiya-kaññā upari-pāsādavara-tala-gatā nagaraṃ padakkhiṇaṃ kurumānassa Bodhisattassa rūpasiriṃ disvā pīti-somanassa-jātā imaṃ udānaṃ udānesi :

Nibbutā nūna sā mātā, nibbuto nūna so pitā,

nibbutā nūna sā nārī yassāyaṃ īdiso patī-ti.

Bodhisatto taṃ sutvā cintesi : “ayam-evamaṃ āha, evarūpaṃ atta-bhāvaṃ

passantiyā mātu-hadayaṃ nibbāyati, pitu-hadayaṃ nibbāyati, pajāpati-hadayaṃ nibbāyatī-ti; kasmim nu kho nibbuta, hadayaṃ nibbutaṃ nāma hotī”-ti. Ath’ assa kilesesu viratta-mānasassa etad ahoṣi : rāg’-aggimhi nibbuta nibbutaṃ nāma hoti, dos’-aggimhi moh’ aggimhi nibbuta nibbutaṃ nāma hoti, māna-ditṭhi-ādisu sabbakilesa-darathesu nibbutesu nibbutaṃ nāma hoti; ayam me su-ssavaṇaṃ sāvesi, ahaṃ hi nibbānaṃ gavesanto carāmi, ajj’ eva mayā gharavāsaṃ chaḍḍetvā nikkhamma pabbajitvā nibbānaṃ gavesituṃ vaṭṭati; ayaṃ imissā ācariya-bhāgo hotū”-ti kaṇṭhato omuñcitvā Kisāgotamiyā sata-sahass’ agghaṇakaṃ muttāhāraṃ pessesi. Sā “Siddhattha-kumāro mayi paṭibaddha-citto hutvā paṇṇākāraṃ pesesi”-ti somanassajātā ahoṣi. Bodhisatto pi mahantena siri sobhaggena attano pāsādaṃ abhirūhitvā siri-sayane nipajji.

Tāvad-eva naṃ sabbālaṃkāra-patimaṇḍitā nacca-gītādisu susikkhitā devakaññā viya rūpa-ppattā itthiyo nānā-turiyāni gahetvā samparivārayitvā abhiramāpentiyo nacca-gīta vāditāni payojayimsu. Bodhisatto kilesesu virattacittatāya naccādisu anabhirato muhuttaṃ niddaṃ okkami. Tāpi itthiyo “yass’ atthāya mayaṃ naccādīni payojayema so niddaṃ upagato, idāni kim atthaṃ kilamāmā”-ti gahita-gahitāni turiyāni ajjhottharitvā nipajjimsu. Gandhatela-padīpā jhāyanti. Bodhisatto pabujjhivā sayana-piṭṭhe pallaṃkena nisinno addasa tā itthiyo turiya-bhaṇḍāni avattharitvā niddāyantiyo, ekaccā paggharita-kheḷā lālā-kilinna-gattā, ekaccā dante khādantiyo, ekaccā kākaccahantiyo, ekaccā vippalapantiyo, ekaccā vivaṭa-mukhā, ekaccā apagatavatthā pākāṭa-bhībha-cha-sambādha-tṭhānā.

So tāsāṃ taṃ vippakāraṃ disvā bhiyyoso-mattāya kāmesu viratto ahoṣi. Tassa ativiya pabbajjāya cittaṃ nami. So “ajj’ eva mayā mahābhinnikkhamaṇaṃ nikkhamituṃ vaṭṭatī”-ti sayanā-v-utṭhāya dvāra-samīpaṃ gantvā “ko etthā”-ti āha. Ummāre sīsaṃ katvā nipanno Channo “ahaṃ, ayyaputta, Channo”-ti āha. “Ahaṃ ajja mahābhinnikkhamaṇaṃ nikkhamitukāmo, ekaṃ me assaṃ kappehī”-ti.

So “sādhu, devā”-ti assa-bhaṇḍakaṃ gahetvā assa-sālaṃ gantvā, gandhatela-padīpesu jalantesu, sumana-paṭṭa-vitānassa hetṭhā ramaṇīye bhūmibhāge ṭhitāṃ Kanthakaṃ assarājānaṃ disvā “ajja mayā imameva kappetuṃ vaṭṭatī”-ti Kanthakaṃ kappesi.

Bodhisatto pi kho Channaṃ pesetvā va “puttaṃ tāva passissāmī”-ti cintetvā nisinna-pallaṃkato-v-utṭhāya Rāhula-mātāya vasana-tṭhānaṃ gantvā gabbha-dvāraṃ vivari. Tasmim khaṇe anto gabbhe gandhatela-padīpo jhāyati. Rāhula-mātā sumana-mallikādīnaṃ pupphānaṃ ammaṇa-mattena abhippakiṇṇa-sayane puttassa matthake hatthaṃ ṭhapetvā niddāyati. Bodhisatto ummāre pādaṃ ṭhapetvā ṭhitako va oloketvā “sacāhaṃ deviyā hatthaṃ, apanetvā mama puttaṃ gaṇhissāmi, devī pabujjhissatī-ti, evaṃ-me gaman-antarāyo bhavissatī”-ti pāsāda-talato otari.

Evam Bodhisatto pāsāda-talā otarivā assa-samīpaṃ gantvā ullamghitvā

Kanthakassa piṭṭhiṃ abhirūhi. Bodhisatto assavarassa piṭṭhivara-majjhagato Channaṃ assassa vāladhiṃ gāhāpetvā aḍḍharatta-samaye mahādvāra-samīpaṃ patto. Dvāre adhiyattā devatā dvāraṃ vivari. Bodhisatto pi nagarā nikkhamitvā, Āsālhi-puṇṇamāya Uttarā-sālha-nakkhatte vattamāne nikkhamitvā ca, puna nagarābhimukho tathā nagaraṃ oloketvā gantabba-maggābhimukhaṃ Kanthakaṃ katvā pāyāsi.

9. PABBAJĀ

Bodhisatto ekaratten' eva tīṇi rajjāni atikkamma tiṃsa-yojana-matthake Anomā nāma nadītiraṃ pāpuṇi. Atha Bodhisatto nadītire tathā Channaṃ pucchi : "kin-nāma ayaṃ nadī"-ti "Anomā nāma, devā"-ti. "Amhākaṃ-pi pabbajjā anomā nāma bhavissatī"-ti pañhiyā ghaṭṭento assassa saññaṃ adāsi. Asso uppatitvā aṭṭha-usabha-vitthārāya nadiyā pārima-tīre aṭṭhāsi. Bodhisatto assa-piṭṭhito oruyha rajata-paṭṭa-sadise vālukā-puline tathā Channaṃ āmantesi; "samma Channa, tvaṃ mayhaṃ ābharaṇāni c' eva Kanthakaṃ-ca ādāya gaccha, ahaṃ pabbajissāmi"-ti "Ahaṃ-pi deva pabbajissāmi"-ti. Bodhisatto "na labbhā tayā pabbajitum, gaccha tvaṃ"-ti tikkhattum paṭibāhitvā ābharaṇāni c' eva Kanthakaṃ-ca paṭicchāpetvā cintesi : "ime mayhaṃ kesā samaṇa-sārūppā na hontī"-ti, sayam-eva khaggena chindissā mi"-ti dakkhiṇa-hatthena asim gāhitvā vāmahatthena moliyā saddhiṃ cūlaṃ gahetvā chindi. [Kesā dvaṅgula-mattā hutvā ddakkhiṇato āvattamānā sīsaṃ allīyimsu, tesam yāvajīvaṃ tad-eva pamāṇaṃ ahosi, massuṃ-ca tad-anurūpaṃ ahosi. Puna kesa-massu-ohāraṇa-kiccaṃ nāma nāhosi]. Puna Bodhisatto cintesi : "imāni kāsika-vatthāni mayhaṃ na samaṇa-sārūppāni"-ti. Ath' assa Kassapa-buddhakāle purāṇa-sahāyako Ghaṭikāro Mahābrahmā ekaṃ Buddh'-antaraṃ jaraṃ appattena mittabhāvena cintesi. "ajja me sahāyako mahābhinnikkhamaṇaṃ nikkhanto, *samaṇa-parikkhāraṃ* assa gahetvā gacchissāmi"-ti

Ticīvaraṇi-ca patto ca vāsi sūciṇi-ca bandhanaṃ

parissāvanena aṭṭh' ete yutta-yogassa bhikkhuno-ti—

ime aṭṭha *samaṇa-parikkhāre* āharitvā adāsi. Bodhisatto arahad-dhajaṃ nivāsetvā uttama-pabbajjā-vesaṃ gāhitvā "Channa, mama vacanena mātāpitūnaṃ ārogyaṃ vadehī"-ti uyyojesi.

10. ARRIVAL AT RĀJAGAHA

Bodhisatto pi pabbajitvā—tasmim yeva padese Anūpiyaṃ nāma ambavanaṃ atthi, tattha sattāhaṃ pabbajjā-sukhena vītināmetvā—ekadivaseṇ' eva tiṃsayojana-maggaṃ padasā gantvā Rājagahaṃ pāvisi, pavisitvā sapadānaṃ piṇḍāya cari. Sakala-nagaraṃ Bodhisattassa rūpa-dassanena saṃkhobhaṃ agamāsi. Rājā pāsāda-tale tathā Mahāpurisaṃ disvā acchariy' abbhuto jāto purise āṇāpesi : "gacchatha bhaṇe vīmaṃsathā"-ti.

Mahāpuriso pi kho missaka-bhattaṃ saṃharitvā "alaṃ me ettaṃ yāpanāyā"-ti ñatvā pavittā-dvāren' eva nagarā nikkhamitvā Paṇḍava-pabbata-chāyāya puratthābhimukho nisīditvā āhāraṃ paribhuñjitum āraddho. Ath' assa antāni parivattitvā mukhena nikkhamanākāra-ppattāni ahesum. Tato tena attabhāvena evarūpassa āhārassa cakkhunā pi adiṭṭha-pubbatāya tena paṭikkulāhārena aṭṭiyamāno evaṃ attanā vā attānaṃ ovadi : "Siddhattha, tvaṃ sulabh'annapāna-kule tivassika-gandhasālī-bhojanaṃ nān'-agga-rasehi bhuñjana-tṭhāne nibbattitvā pi ekaṃ paṃsukūlikaṃ disvā 'kadā nu kho aham-pi evarūpo hutvā piṇḍāya caritvā bhuñjissāmi, bhavissati nu kho me so kālo' ti cintetvā nikkhanto, idāni kiṃ nāma' etaṃ karoṣi"-ti. Evaṃ attanā va attānaṃ ovaditvā nibbikāro hutvā āhāraṃ paribhuñji. Rājapurisā taṃ pavattiṃ disvā gantvā rañño ārocesum.

Rājā dūta-vacanaṃ sutvā vegena nagarā nikkhamitvā Bodhisattassa santikaṃ gantvā iriyāpathasmim yeva pasīditvā Bodhisattassa sabbaṃ issariyaṃ niyyādesi. Bodhisatto "mayhaṃ, mahārāja, vatthukāmehi vā kilesakāmehi vā attho n' atthi, ahaṃ paramābhisambodhiṃ patthayanto nikkhanto"-ti. Rājā aneka-ppakāraṃ yācanto pi tassa cittaṃ alabhitvā "addhā tvaṃ Buddho bhavissasi. Buddha-bhūtena pana te paṭhamaṃ mama vijitaṃ āgantabban"-ti. Bodhisatto pi rañño paṭiṇaṃ datvā anupubbena cārikaṃ caramāno Ālāraṇ-ca Kālāmaṃ, Uddakaṇ-ca Rāmaputtaṃ upasaṃkamitvā *samāpattiyo* nibbattetvā, "nāyaṃ maggo bodhiyā"-ti tam-pi samā-patti-bhāvanaṃ analaṃkaritvā sadevakassa lokassa attano thānaviriya sandassan'-atthaṃ mahāpadhānaṃ padahitukāmo Uruvelaṃ gantvā "ramaṇīyo vatāyaṃ bhūmibhāgo"-ti tath' eva vāsaṃ upagantvā mahāpadhānaṃ padahi.

11. SIX YEARS OF ASCETICISM

Koṇḍañña pamukhā pañca pabbajitā gāma-nigama-rājadhānīsu bhikkhāya carantā tattha Bodhisattaṃ sampāpuṇṇisu. Atha naṃ cha-bbassāni mahāpadhānaṃ padahantaṃ "idāni Buddho bhavissati, idāni Buddho bhavissati"-ti pariveṇa-sammajjanādīkāya vatta-paṭi-vattāya upaṭṭhahamānā santikāvacarā c' assa ahesum. Bodhisatto pi kho "koṭi-ppattaṃ dukkara-kārikaṃ karissāmi"-ti eka-tila-taṇḍulā-dīhi pi vītināmesi, sabbaso pi āhārū pacchedaṃ akāsi, devatāpi lomakūpehi ojaṃ upasaṃharamāna paṭikkhipi. Ath' assa tāya nirāhārātāya parama-kisamāna-ppatta-kāyassa suvaṇṇa-vaṇṇo kāyo kālavaṇṇo ahosi, dvattiṃsa *Mahāpurisa-lakkhaṇāni* paṭicchannāni ahesum. App'-ekadā *appāṇakaṃ jhānaṃ* jhāyanto mahā-vedanāhi abhitunno visaññī-bhūto caṃkamana-koṭiyaṃ patati.

Mahāsattassa cha-bhassāni dukkara-kāriyaṃ karontassa, ākāse gaṇṭhi-karaṇa-kālo viya ahosi. So "ayaṃ dukkara-kārikā nāma bodhāya maggo na hoti"-ti oḷārikaṃ āhāraṃ āhāretum gāma-nigamesu piṇḍāya caritvā āhāraṃ āhari. Ath' assa dvattiṃsa *Mahāpurisa-lakkhaṇāni* pākatikāni ahesum, kayo

suvanṇavaṇṇo ahosi. *Pañcavaggiyā bhikkhū* “ayaṃ cha bbassāni dukkara-kārikāṃ karonto pi sabbaññutaṃ paṭivijjhituṃ nāsakkhi, idāni gāmādisu piṇḍāyā caritvā olārikāṃ āhāraṃ āhariyamāno kiṃ sakkhissati, bāhuliko esa padhāna-vibbhanto, sīsaṃ nahāyitu-kāmassa ussāva-bindu-takkaṇaṃ viya amhākaṃ etassa santikā visesa-takkaṇaṃ, kiṃ no iminā”-ti Mahāpurisaṃ pahāya attano patta-cīvaraṃ gahetvā atthārasa-yojana-maggaṃ gantvā Isipatanaṃ pavasiṃsu.

12. SUJĀTĀ'S OFFERING

Tena kho pana samayena Uruvelāyaṃ Senāni-nigame Senāni-kuṭimbikassa gehe nibbattā Sujātā nāma dārikā vaya-ppattā ekasmiṃ nigrodha-rukkhe patthanaṃ akāsi : “sace sama-jātikaṃ kula-gharaṃ gantvā paṭhama-gabbhe puttaṃ labhissāmi, anu-saṃvaccharaṃ te sata-sahassa pariccāgena bali-kammaṃ karissāmi”-ti. Tassā sā patthanā samijjhi. Sā, Mahāsattassa dukkara-kārikāṃ karontassa, chatthe vasse paripuṇṇe, Visākha puṇṇamāya bali-kammaṃ kātu-kāmā hutvā puretaraṃ dhenu-sahassaṃ Latthimadhuka-vane carāpetvā tāsāṃ khīraṃ pañca dhenu-satāni pāyetvā tāsāṃ khīraṃ addhatiyānī-ti evaṃ yāva soḷasannaṃ dhenūnaṃ khīraṃ attha dhenuyo pivanti tāva khīrassa bahalatañ-ca madhuratañ-ca ojavantatañ-ca patthayamānā khīra-parivattanaṃ nāma akāsi. Sā Visākha puṇṇama-divase pāto va “bali-kammaṃ karissāmi”-ti rattiyaṃ paccūsa-samayaṃ paccuttāya tā attha dhenuyo duhāpesi. Sujātā sahatthen’ eva khīraṃ gahetvā nava-bhājane pakkhipitvā sahatthen’ eva aggim katvā pacituṃ ārabhi. Tasmim pāyāse paccamāne, mahanta-mahantā bubbulā utthahitvā dakkhiṇāvattā hutvā sañcaranti, eka-phusitam-pi bahi na patati, uddhanato appa-mattako pi dhūmo na utthahati.

Sujātā ekadivasen’ eva tattha attano pākātāni anekāni acchariyāni disvā Puṇṇa-dāsiṃ āmantesi : “amma Puṇṇe, ajja amhākaṃ devatā ativiya pasannā, mayā ettake kāle evarūpaṃ acchariyaṃ nāma na diṭṭha-pubbaṃ, vegena gantvā deva-tṭhānaṃ paṭijaggāhi”-ti. Sā “sādhu ayye”-ti tassā vacanaṃ sampaticchitvā turita turitā rukkha-mūlaṃ agamāsi. Bodhisatto pi kho kata-sarīra paṭijaggano bhikkhācāra-kālaṃ āgamayamāno pāto va āgantvā tasmim rukkhamūle nisīdi, attano pabhāya sakala-rukkhaṃ obhāsayamāno. Atha kho sā Puṇṇā āgantvā addasa Bodhisattaṃ rukkhamūle pācīna-lokadhātuṃ olokayamānaṃ nisinnaṃ, sarīrato c’ assa nikkhantāhi pabhāhi sakala rukkhaṃ suvaṇṇaṃ disvā tassā etad-ahosi : “ajja amhākaṃ devatā rukkhatō oruyha sahatthen’ eva balikammaṃ paṭicchituṃ nisinnā, maññe”-ti ubbega-ppattā hutvā vegena gantvā Sujātāya etaṃ atthaṃ ārocesi.

Sujātā tassā vacanaṃ sutvā tuṭṭha-mānasā hutvā “suvaṇṇa-pātiyaṃ pāyasaṃ pakkhipissāmi”-ti cittaṃ uppādetvā sata-sahass’-agghanikaṃ suvaṇṇa-pātiṃ niharāpetvā tattha pāyasaṃ pakkhipitu-kāmā pakka-bhājanaṃ āvajjesi.

Sabbo pāyāso paduma-pattā udakaṃ viya vini-vaṭṭitvā pātiyaṃ patitṭhāsi, eka-pāti-pūra-matto va ahosi. Sā taṃ pātaṃ aññāya suvaṇṇa-pātiyā paṭikujjetvā vasanena veṭhetvā sabbālaṃkārehi attabhāvaṃ alaṃkaritvā taṃ pātiṃ attano sīse ṭhapetvā mahantena ānubhāvena nigrodha-mūlaṃ gantvā Bodhisattaṃ oloketvā balava-somanassa-jātā ‘rukkha-devatā’-ti saññāya diṭṭha tṭhānato paṭṭhāya onat’-onatā gantvā sīsato thālaṃ otāretvā vivaritvā suvaṇṇa-bhikṣārena gandha-puppha-vāsitaṃ udakaṃ gahetvā Bodhisattaṃ upagantvā atṭhāsi. Bodhisatto dakkhiṇa-hatthaṃ pasāretvā udakaṃ sampatīcchi. Sujātā sah’eva pātiyā pāyāsaṃ Mahāpurisassa hatthe ṭhapesi. Mahāpuriso Sujātaṃ olokesi. Sā ākāraṃ sallakkhetvā “‘ayya, mayā tumhākaṃ pariccattaṃ gaṇhitvā yathāruciṃ gacchathā”-ti vanditvā, anapekkhā hutvā pakkāmi.

Bodhisatto pi kho nisinna-tṭhānā utṭhāya rukkhāṃ padakkhiṇaṃ katvā pātiṃ ādāya Nerañjarāya tīraṃ gantvā-nahāna-tṭhānaṃ Su-ppatitṭhita-titthaṃ nāma atthi—tassa tīre pātiṃ ṭhapetvā otaritvā nahātvā aneka buddha-sata-sahassānaṃ nivāsanaṃ araha-ddhajaṃ nivāsetvā puratthābhimukho nisīditvā ek’-atṭhi-tālapakka-ppamāṇe ekūna-paññāsa piṇḍe katvā sabbāṃ appodakaṃ madhu-pāyāsaṃ paribhuñji.

[So eva hi’ssa Buddha-bhūtaṃ satta-sattāhaṃ bodhimāṇḍe vasantassa ekūna-paññāsa divasāni āhāro ahosi; ettakaṃ kālaṃ jhāna-sukhena magga-sukhena phala-sukhen’ eva vītināmesi.]

Bodhisatto nadītīraṃhi su-pupphita-sālavane divā-vihāraṃ katvā sāyaṇha-samaye pupphānaṃ vaṇṇato muñcana-kāle devatāhi alaṃkatena atṭhūsabha-vitthārena maggena sīho va vijambhamāno bodhi-rukkhābhimukho pāyāsi.

13. SIDDHATTHA VANQUISHES MĀRA

Bodhisatto bodhi-maṇḍaṃ āruya bodhi-khandhaṃ piṭṭhito katvā puratthimābhimukho dālhamānaso hutvā “kāmaṃ taco ca nahāru ca atṭhi ca avasussatu, upasussatu sarīre maṃsa-lohitaṃ, na tv-eva sammā-sambodhiṃ appatvā imaṃ pallaṃkaṃ bhindissāmi”-ti asani-sata-sannipātenāpi abhejjarūpaṃ aparājita-pallaṃkaṃ ābhujitvā nisīdi.

Tasmiṃ samaye Māro devaputto “Siddhattha-kumāro mayhaṃ vasaṃ atikkamitu-kāmo, na ‘dāni’ ssa atikkamituṃ dassāmi”-ti Mārabalassa santikaṃ gantvā etaṃ gantvā etaṃ atthaṃ ārocetvā Māra-ghosanaṃ nāma ghosāpetvā Mārabaḷaṃ ādāya nikkhami. Atha Māro devaputto Girimekhalāṃ nāma hatthiṃ abhirūhitvā nānāvudhāni aggadesi. Avasesāya pi Mārāparisāya dve janā ekasadisakaṃ āvudhaṃ na gaṇhiṃsu, nāna-ppakāra-vaṇṇā nāna-ppakāra mukhā hutvā Mahāsattaṃ ajjhottharamānā āgamīṃsu. Mahāpuriso ekako va nisīdi.

[So] Mārabaḷaṃ ajjhottharamānaṃ disvā “ayaṃ ettako jano maṃ ekakaṃ sandhāya mahantaṃ vāyāmaṃ parakkamaṃ karoti, imasmiṃ ṭhāne mayham mātāpitā vā bhātā vā añño vā koci nātako n’ atthi, imā pana *dasa pāramiyo*

va mayhaṃ dīgha-rattaṃ puttḥa-parijanasadisā, tasmā pāramiyo va phalakaṃ katvā pārami-satthen' eva paharitvā ayaṃ valakāyo mayā viddhaṃsetuṃ vaṭṭatī"-ti *dasa pāramiyo* āvajjamāno nisīdi.

Atha Māro devaputto "eten' eva Siddhatthaṃ palāpessāmī"-ti vāta-maṇḍalaṃ samuṭṭhāpesi. Taṃ khaṇaṃ yeva puratthimādi-bhedā vātā samuṭṭhahitvā adḍhayaोजना-dviyojana-tiyojana-ppamāṇāni pabbatakūṭāni padāletvā vana-gaccha-rukkhāḍini ummūletvā samantā gāma-nigame cuṇṇa-vicuṇṇaṃ kātuṃ samatthāpi Mahāpurisassa puññatejena vihatānubhāvā Bodhisattaṃ patvā cīvara-kaṇṇa-mattam-pi cāletuṃ nāsakkhiṃsu. Tato "udakena naṃ ajjhottharitvā māressāmī"-ti mahā vassaṃ samuṭṭhāpesi. Tassānubhāvena upar'ūpari sata-paṭala-sahassa-patalādi-bhedā valāhakā utṭhahitvā vassīṃsu, vuṭṭhi-dhārā-vegena paṭhavī chiddā ahosi, vana-rūkkhādīnaṃ uparibhāgena mahā ogho āgantvā Mahāsattassa cīvare ussāva-bindu-ṭṭhāna-mattam-pi temetuṃ nāsakkhi.—Tato pāsāṇa-vassaṃ samuṭṭhāpesi. Mahantāni mahantāni pabbata-kūṭāni dhūpayantāni pajjalantāni ākāsen' āgantvā Bodhisattaṃ patvā dibba-mālāgūḷa-bhāvaṃ āpajjīṃsu.—Tato paharaṇa-vassaṃ samuṭṭhāpesi. Ekatothārā-ubhatodhārā-asi-satti-khurappādayo dhūpayantā pajjalantā ākāsen' āgantvā Bodhisattaṃ patvā dibba-pupphāni ahesuṃ. Tato aṅgāraka-vassaṃ samuṭṭhāpesi. Kiṃsuka-vaṇṇā aṅgārā ākāsen' āgantvā Bodhisattassa pādamūle dibba-pupphāni hutvā vikirīṃsu.—Tato kukkuḷa-vassaṃ samuṭṭhāpesi. Accuṇṇho aggivaṇṇo kukkuḷo ākāsen' āgantvā Bodhisattassa pādamūle candana cuṇṇaṃ hutvā nipati.—Tato vāluka-vassaṃ samuṭṭhāpesi. Ati-sukhuma-vālukā dhūpayantā pajjalantā ākāsen' āgantvā Bodhisattassa pādamūle dibba-pupphāni hutvā nipatīṃsu.—Tato kalala vassaṃ samuṭṭhāpesi. Taṃ kalalaṃ dhūpayantaṃ pajjalantaṃ ākāsen' āgantvā Bodhisattassa pādamūle dibba-vilepanaṃ hutvā nipati.—Tato "iminā bhīmsetvā Siddhatthaṃ palāpessāmī"-ti andhakāraṃ samuṭṭhāpesi. Taṃ caturaṅga-samannāgataṃ mahā-tamaṃ hutvā Bodhisattaṃ patvā suriya-ppabhā-vihataṃ viya andhakāraṃ antaradhāyi.

Evam Māro imāhi navahi vāta-vassa-pāsāṇa-paharaṇ'-aṅgāra-kukkuḷa-vāluka-kalal'-andhakāra-vuṭṭhīni Bodhisattaṃ palāpetuṃ asakkonto "kiṃ bhaṇe tiṭṭhatha, imaṃ kumāraṃ gaṇhatha hanatha palāpethā"-ti parisāṃ āṇāpetvā sayam-pi Girimekhalassa hatthino khandhe nisinno cakkāvudhaṃ ādāya Bodhisattaṃ upasaṃkamitvā, kuddho kodha-vegaṃ asahanto Mahāpurisassa cakkāvudhaṃ vissajjesi, tan-tassa *dasa pāramiyo* āvajjentassa uparibhāge mālāvitānaṃ hutvā aṭṭhāsī.

Tato Mahāpurise Vessantaradānaṃ sammasante sammasante, diyadḍhaya-janasatiko Girimekhala-hatthī jannukehi patitṭhāsī, Māra-parisā disāvidisā palāyi, dve eka-maggena gatā nāma n' atthi sīsābharaṇāni c'eva nivattha-vatthāni ca pahāya sammukha-sammukhā disāhi yeva palāyiṃsu.

**14. SIDDHATTHA BECOMES BUDDHA AND SPENDS
SEVEN WEEKS NEAR THE BO-TREE**

Tato deva-saṃghā palāyamānaṃ Mārabalaṃ disvā ‘‘Mārassa parājayo jāto, Siddhattha-kumārassa jayo, jayapūjāṃ karissāmā’’-ti nāgā nāgānaṃ, supaṇṇā supaṇṇānaṃ, devatā devatānaṃ, brahmāno brahmānaṃ pesetvā gandhamālādī-hatthā Mahāpurisassa santikaṃ bodhi-pallaṃkaṃ agamaṃsu. Evaṃ gatesu ca pana tesu,

‘‘Jayo hi Buddhassa sirīmato ayaṃ
Mārassa ca pāpimato parājayo’’—
ugghosayaṃ bodhi-maṇḍe pamoditā
jayaṃ tadā [saṃgha-] gaṇā Mahesino.

Avasesā dasasu cakkavāla sahasseṣu devatā mālā-gandha-vilepanehi pūjayamānā nāna-ppakārā thutiyo vadamānā aṭṭhaṃsu.

Evaṃ dharamāne yeva suriye, Mahāpuriso sa-Māraṃ Mārabalaṃ vidhametvā, cīvarūpari-patamānehi bodhirukkh’-aṃkurehi ratta-pavāḷadalehi viya pūjayamāno, paṭhama-yāme *pubbe-nivāsa-ñāṇaṃ*, majjhima-yāme *dibba-cakkhū* visodhetvā, pacchima-yāme *paṭicca-samuppāde* ñāṇaṃ otāresi. Ath’ assa dvādasa-padikaṃ paccayākāraṃ vaṭṭa-vivaṭṭa-vasena anuloma-paṭilomato sammasantassa dasa-sahassi-lokadhātu udaka-pariyantaṃ katvā dvādasa-kkhattuṃ saṃkampi. Mahāsatto *catu-jjhānaṃ* nibbattetvā, tad-eva pādakaṃ katvā, vipassanaṃ vadḍhento magga-paṭipattiyā adhigatena *catuttha-maggena* sabba-kilese khepetvā, sabbaññuta-ñāṇaṃ paṭivijjhivā, sabba-buddhānaṃ avijahitaṃ *udānaṃ* udānesi :

Aneka-jātiṣaṃsāraṃ sandhāvissaṃ anibbisaṃ
gaha-kārakaṃ gavesanto, dukkhā jāti puna-ppunaṃ
Gaha-kāraka, diṭṭho ’si, puna gehaṃ na kāhasi,
sabbā te phāsukā bhaggā, gaha-kūṭaṃ visaṃkhitā,
visaṃkhāra-gataṃ cittaṃ taṇhānaṃ khayam-ajjhagā-ti.

Atha kho Sattāhaṃ eka-pallaṅkena tath’ eva nisīdi vimutti-sukha-paṭisaṃvedī. Atha kho Bhagavā pallaṅkato īsakaṃ pācīna-nissite uttara-disābhāge tathvā ‘‘imasmiṃ vata me pallaṅke sabbaññuta-ñāṇaṃ paṭivijjhitaṃ’’-ti pallaṅkaṃ animisehi akkhīhi olokayamāno sattāhaṃ vītināmesī. Taṃ tñānaṃ Animisa-tñānaṃ nāma jātaṃ. Atha kho Bhagavā pallaṅkassa ca tñita-tñānassa ca antarā caṅkamaṃ māpetvā puratthima-pacchimoto āyate ratana-caṅkame caṅkamanto sattāhaṃ vītināmesī. Taṃ tñānaṃ Ratana-caṅkama-tñānaṃ nāma jātaṃ. Catutthe pana sattāhe bodhito pacchim’-uttara-disābhāge devatā Ratana-gharaṃ māpayiṃsu. Tattha Bhagavā pallaṅkena nisīditvā *Abhidhammaṃ* vicinanto sattāhaṃ vītināmesī. Taṃ tñānaṃ Ratana-gharaṃ nāma jātaṃ. Evaṃ bodhisamīpe yeva cattāri sattāhāni vītināmetvā pañcame sattāhe bodhirukkha-mūlā yena Ajapāla-nigrodho ten’ upasaṃkami. Tatrāpi dhammaṃ vicinanto yeva

vimutti-sukhañ-ca paṭisaṃvedento nisīdi. Tattha Bhagavā sattāhaṃ vītināmetvā Mucalindamūlaṃ agamāsi. Tattha sattāhaṃ vītināmetvā vaddalikāya uppannāya sītādīnaṃ paṭibāhanatthaṃ Mucalindena nāgarājena satta-kkhattum bhogehi parikkhitto asambādhaṃ vimutti-sukhaṃ paṭisaṃvediyamāno Rājāyatanaṃ upasaṃkami. Tatthāpi vimutti-sukha-paṭisaṃvedī yeva sattāhaṃ vītināmesi. Ettāvatā satta-sattāhāni paripuṇṇāni. Etth' antare Bhagavato n' eva mukha-dhovanam na sarīra-paṭijagganaṃ na nahāna-kiccaṃ ahosi, phalasukhen' eva vītivatesi. Atha Satthā satta-sattāha matthake ekūna-paññāsati divase nāgalatādanta-katthena ca Anotatta-dahodakena ca mukhaṃ dhovitvā tatth' eva Rājāyatana-mūle nisīdi.

15. THE FIRST LAY-DEVOTEES

Tasmiṃ samaye Tapassu-Bhallukā nāma dve vāṇijā pañcāhi sakaṭasatehi Ukkalā janapadā *Majjhimadesaṃ* gacchantā attano nāti-sālohitāya devatāya sakaṭāni sannirumhitvā Satthu āhāra-sampādane ussāhitā manthañ-ca madhu-piṇḍikañ-ca ādāya "paṭigaṇhātu no, bhante Bhagavā, imaṃ āhāraṃ anukampaṃ upādāyā"-ti Satthāraṃ upasaṃkamitvā atthasū. Bhagavā selamaye patte āhāraṃ paṭigaṇhitvā paribhuñjitvā anumodanaṃ akāsi. Te dve bhātaro vāṇijā Buddhañ-ca Dhammañ-ca saraṇaṃ gantvā *dve-vācika upāsakā* ahesuṃ. Atha tesam "ekaṃ no, bhante, paricāritabbatthānaṃ dethā"-ti vadantānaṃ dakkhiṇa-hatthena attano sīsaṃ parāmasitvā kesadhātuyo adāsi. Te attano nagare tā dhātuyo anto pakkhipitvā cetiyaṃ patitthāpesuṃ. Sammāsambuddho pi kho tato utthāya puna Ajapāla-nigrodham-eva gantvā nigrodhamūle nisīdi.

16. THE FIRST SERMON

Atha Bhagavā katipāhaṃ bodhimaṇḍa-samantā yeva piṇḍāya caranto viharitvā "Āsālhi-puṇṇamāsiyaṃ Bārāṇasiṃ gamissāmi"-ti cātuddasiyaṃ paccūsa-samaye pabhātāya rattiya kālāss' eva pattacīvaraṃ ādāya atthārasa-yojana-maggam paṭipajji. Antarā-magge Upakaṃ nāma Ājīvikaṃ disvā tassa attano Buddha-bhāvaṃ ācikkhitvā taṃ divasaṃ yeva sāyaṇha-samaye Isipatanaṃ agamāsi.

Pañcavaggiyā pana Tathāgataṃ dūrato va āgacchantam disvā "ayaṃ, āvuso, samaṇo Gotamo paccaya-bāhullāya āvattitvā paripuṇṇakāyo pīṇit' indriyo¹ suvaṇṇa-vaṇṇo hutvā āgacchati, imassa abhivādanādīni na karissāma, mahākula-ppasūto kho pan' esa āsanābhīhāraṃ arahati, ten' assa āsanamattaṃ paññāpessāmā"-ti katikaṃ akaṃsu. Te Bhagavatā metta-cittena phutthā, Tathāgate upasaṃkamante upasaṃkamante, sakāya katikāya saṇṭhātum

1. Variants : *pītindriyo; phītindriyo.*

asakkontā abhivādāna-paccuttāhānādīni sabba-kiccāni akāṃsu. Atha ne Bhagavā attano Buddha-bhāvaṃ saññāpetvā paññatte āsane nisīditvā, Uttarāsālha-nakkhatta-yoge vattamāne, atthārasahi Brahma-kotṭhi parivuto, *Pañcavaggiye* āmantetvā Dhammacakka-ppavattana-Suttaṃ desesi. Tesu Añña-Koṇḍañño desanānusārena nāṇaṃ pesento sutta-pariyosāne atthārasahi Brahma-kotṭhi saddhiṃ *sotāpatti-phale* patitthāsī. Satthā tatth' eva vassaṃ upagantvā apare pi cattāro jane *sotāpatti-phale* patitthāpetvā pañcamiyaṃ pakkhassa pañca pi jane sannipātetvā Anantalakkaṇa-Suttantaṃ desesi. Desanā-pariyosāne pañca pi therā *arahatta-phale* patitthahiṃsu.

17. DEDICATION OF VEĻUVANA

Atha Satthā Rājagaha-nagarūpacāre Laṭṭhivan'-uyyānaṃ agamāsi. Rājā Bimbisāro uyyānapālassa santikā "Satthā āgato"-ti sutvā dvādasa-nahutehi brāhmaṇa-gahapatikehi parivuto Satthāraṃ upasaṃkamitvā tassa pādesu sirasā nipatitvā ekam-antaṃ nisīdi saddhiṃ parisāya. Tato Satthu dhamma-kathaṃ sutvā Magadharājā ekādasahi nahutehi saddhiṃ *sotāpatti-phale* patitthāsī, ekam nahutaṃ *upāsakattaṃ* paṭivedesi. Rājā Satthu santike nisinno yeva *pañca assāsake* pavedetvā saraṇaṃ gantvā svātānāya nimantetvā āsanā-v-utthāya Bhagavantaṃ padakkhiṇaṃ katvā pakkāmi. Punadivase yehi ca Bhagavā dittho yehi ca adittho sabbe pi Rājagaha-vāsino atthārasa-kotī-saṃkhā manussā Tathāgataṃ datthukāmā pāto va Rājagahato Laṭṭhivanaṃ agamaṃsu. Ti-gāvuta-maggo na-ppahosi. Sakala-Laṭṭhi-van' uyyānaṃ nirantaraṃ puṭaṃ ahosi. Satthā bhikkhu-sabassa-parivuto Rājagahaṃ pāvisi.

Rājā Buddha-pamukhassa saṃghassa mahādānaṃ datvā Bhagavantaṃ etad-avoca : "ahaṃ, bhante, *tiṇi ratanāni* vinā vattituṃ na sakkhissāmi, velāya vā Bhagavato santikaṃ āgamiṃsāmi. Laṭṭhivanaṃ nāmātidūre, idam-pan' amhākaṃ Veḷuvanaṃ nāma uyyānaṃ nātīdūre, gamanāgamaṇa-sampannaṃ paviveka-sukhaṃ chāy'ūdakasampannaṃ sītala-silātala-samalaṃkatam parama-ramaṇīya-bhūmibhāgaṃ Buddhārahaṃ senāsanaṃ, idaṃ me Bhagavā paṭigaṇhātū"-ti. Tato rājā suvaṇṇa-bhiṃkārena surabhi-kusuma-vāsitaṃ iva maṇivaṇṇaṃ udakaṃ gahetvā Veḷuvan' uyyānaṃ pariccajanto *Dasabalassa* hatthe udakaṃ pātesi. Tasmiṃ ārama-paṭiggahaṇe "Buddha-sāsanassa mūlāni otiṇṇāni"-ti mahāpaṭhavī kampi. Satthā Veḷuvanārāmaṃ paṭiggahetvā rañño anumodanaṃ katvā utthāy' āsanā bhikkhu-saṃgha-parivuto Veḷuvanaṃ agamāsi.

18. THE TWO CHIEF DISCIPLES

Tasmiṃ kho pana samaye Sāriputto ca Moggallāno cā-ti dve paribbājakā Rājagahaṃ upanissāya viharanti amataṃ pariyesamānā. Tesu Sāriputto paribbājakārāmaṃ gacchanto Assaji-ttheraṃ Rājagahaṃ piṇḍāya pavitthaṃ

disvā, pasanna-citto payirupāsivā, therena vuttaṃ “*ye dhammā hetu-ppabhavā*”-ti gātham sutvā, *sotāpattiphale* patitṭhahi. Te ubho pi tesam ācariyaṃ Sañjayaṃ oloketvā āpucchitvā attano parisāya saddhiṃ Satthu santike pabbajimsu. Tesu Mahāmoggallāno sattāhena *arahattaṃ* pāpuṇi, Sāriputta-tthero addhamāsena. Ubho pi ca ne Satthā *aggasāvaka*-tṭhāṇe ṭhapesi, Sāriputta-ttherena *arahatta*-patta-divase yeva sāvaka-sannipātaṃ akāsi.

19. VISIT TO KAPILAVATTHU

Tathāgate pana tasmīññ-eva Veḷuvan’-uyyāne viharante, Suddhodana-mahārājā “putto kira me cha-bbassāni dukkara-kārikaṃ caritvā paramābhisambodhiṃ patvā pavatta-vara-dhammacakko Rājagahaṃ nissāya Veḷuvane viharatī”-ti sutvā, sabbaṃ rājabalaṃ olokeno Kāludāyiṃ addasa. So kira rañño sabbattha-sādhako ati-vissāsiko, Bodhisattena saddhiṃ ekadivase jāto saha-paṃsu-kīlito sahāyo. Atha naṃ rājā āmantesi : “Tāta Kāludāyi, ahaṃ mama puttaṃ passitukāmo, dujjāno kho pana jīvit’-antarāyo, ahaṃ jīvamāno va puttaṃ datṭhuṃ icchāmi, sakkhissasi nu kho me puttaṃ dassetun”-ti. “Sakkhissāmi, deva, sace pabbajitūṃ labhissāmi”-ti. “Tāta tvaṃ pabbajitvā vā a-pabbajitvā vā mayhaṃ puttaṃ dassēhi”-ti. So “sādhū, devā”-ti rañño sāsanaṃ ādāya Rājagahaṃ gantvā Satthu dhamma-desana-velāya parisa-pariyante ṭhito dhammaṃ sutvā *arahatta phalaṃ* patvā ‘ehi-bhikkhu’-bhāve patitṭhāsi.

Satthā Buddhō hutvā paṭhamam anto-vassaṃ Isipatane vasitvā vuttha-vasso pavāretvā Uruvelaṃ gantvā tattha tayo māse vasanto Uruvela-Kassapādayo sahassa-Jaṭila-parivāre *tebhātika-Jaṭile* vinetvā bhikkhu-sahassa-parivāro Phussamāsa-puñṇamāya Rājagahaṃ gantvā dve māse vasi. Ettāvataṃ Bārāṇasito nikkhantassa pañca māsā jātā, sakalo Hemanto atikkanto. Udāyi-ttherassa āgata-divasato satt’-atṭha-divasā vītivattā. So Phagguni-puñṇamāsiyaṃ cintesi : “atikkanto Hemanto, Vasanta-samayo anuppatto, manussehi sassādāni uddharitvā sammukha-tṭhāṇe maggā dinnā, harita-tiṇa-sañchannā paṭhavī, supupphitā vanasaṇḍā, paṭipajjana-kkhamā maggā, kūlo *Dasabalassa* nāti-saṃgahaṃ kātun”-ti. Atha Bhagavantaṃ upasaṃkamitvā “bhante, tumhākaṃ pitā Suddhodana-mahārājā passitukāmo, karoṭha nītakānaṃ saṃgahan”-ti. “Sādhū Udāyi, karissāmi nītakānaṃ saṃgahaṃ, bhikkhu-saṃghassa ārocehi, gamaniya-vattaṃ pūressantī”-ti. “Sābhū, bhante”-ti thero ārocehi. Bhagavā Aṅga-Magadha-vāsīnaṃ kulaputtānaṃ dasahi sahassehi Kapilavatthu-vāsīnaṃ dasahi sahassēhi-ti sabbeheva vīsati-sahassehi khīṇāsava-bhikkhūhi parivuto Rājagahā nikkhamitvā divase divase yojanaṃ gacchati. “Rājagahato satṭhi-yojanaṃ Kapilavatthuṃ dvīhi māsehi pāpuṇissāmi”-ti a-turita-cārikaṃ pakkāmi.

Sākiyā pi kho, anuppatte Bhagavati, “amhākaṃ nāti-setṭhaṃ passissāmā”-ti sannipatitvā Bhagavato vasana-tṭhānaṃ vīmaṃsamānā “Nigrodha-Sakkassa

ārāmo ramaṇīyo’’-ti sallakkhetvā tattha sabbam paṭijaggana-vidhiṃ kāretvā gandha-puppha-hatthā paccuggamanam karontā sabbālaṃkāra-patimaṇḍite dahara-dahare nāgara-dārake ca dārikāyo ca paṭhamam pahīṇimsu, tato rājakumāre ca rājakumāriyo ca, tesam anantaram sāmam gandha-puppha-cuṇṇādīhi pūjayamānā Bhagavantam gahetvā Nigrodhārāmam-eva agamaṃsu. Tatra Bhagavā vīsati-sahassa-khīṇāsava-parivuto paññatta-vara-Buddhāsane nisīdi. Nisinne Bhagavati, sikhā-ppatto ñāti-samāgamo ahosi. Sabbe ekagga-cittā hutvā nisīdīmsu. Satthā Vessanatara-Jātakam kathesi. Dhamma-desanam sutvā sabbe utthāya vanditvā pakkamīmsu. Satthā punadivase vīsati-sahassa-bhikkhū-parivuto Kapilavatthum piṇḍāya pāvīsi. Tam na koci gantvā nimantesi vā pattam vā aggahesi.

“Ayyo kira Siddhattha-kumāro piṇḍāya caratī’’-ti dvibhūmakatibhūmakādīsū pāsādesu sīhapañjare vivaritvā mahājano dassana-vyāvaṭo ahosi. Rāhula-mātā pi devī “ayyaputto kira imasmiṃ yeva nagare mahantena rājānubhāvena suvaṇṇa-sivikādīhi vicaritvā idāni kesamassum ohāretvā kāsāya-vattha-vasano kapāla-hattho piṇḍāya carati, sobhati nu kho’’-ti sīhapañjaram vivaritvā olokayamānā Bhagavantam anopamāya Buddhasiriyā virocāmānam disvā,

“Siniddha-nīla-mudu-kuñcita-keso
surīya-sunimmala-talābhinalāto
yuttatuṅga-mudukāyata-nāso
raṃsi-jāla-vitato narasīho’’-ti,—

evam-ādikāhi atthahi *narasīha-gāthāhi* nāma abhithhavitvā “tumhākam putto piṇḍāya caratī’’-ti rañño ārocesi. Rājā samvigga-hadayo hatthena sātakam saṇṭhapento turita-turitam nikkhamitvā vegena gantvā Bhagavato purato thatvā āha : “Kiṃ, bhante, amhe lajjāpetha, kim-attham piṇḍāya caratha, kiṃ ‘ettakānam bhikkhūnam na sakkā bhattam laddhun’’-ti saññam karitthā’’-ti. “Cārittam etaṃ, mahārāja, amhākan’’-ti. “Nanu, bhante, amhākam Mahāsammata-khattiyavaṃso nāma vaṃso? Tattha ca eka-khattiyo pi bhikkhācāro nāma n’atthi’’-ti. “Ayaṃ, mahārāja, rājavaṃso nāma tava vaṃso, amhākam-pana Dīpaṃkara-Koṇḍaññādito ayaṃ Buddhavaṃso nāma, ete ca aññe ca aneka-sahassa-saṃkhā Buddhā bhikkhācārā bhikkhācāren’ eva jīvikam kappesun’’-ti antara-vīthiyam ṭhito va,

Uttitthe na-ppamajjeyya, dhammam sucaritam care,
dhammacārī sukham seti asmiṃ loke paramhi cā-ti,—

imaṃ gātham-āha. Gāthā-pariyosāne rājā *sotāpatti-phale* patitthāsi. *Sotāpatti-phalam* sacchikatvā yeva pana Bhagavato pattam gahetvā saparisam Bhagavantam mahā-pāsādam āropetvā paṇītena khādanīyena bhojanīyena parivisi.

20. CONVERSION OF NANDA AND RĀHULA

Bhattachicca-pariyosāne sabbam itthāgāram āgantvā Bhagavantam vandi, ṭhapetvā Rāhula-mātaram. Sā pana “gaccha, ayyaputtam vandāhi”-ti parijanena vuccamānāpi “sace mayham guṇa atthi, sayam-eva me santikam ayyaputto āgamiṣṣati, āgatam-eva nam vandissāmī”-ti vatvā na agamāsi.

Bhagavā rājānam pattam gāhāpetvā dvīhi aggasāvakehi saddhim rājadhītāya siri-gabbham gantvā “rājadhītā yathāruciṃ vandamānā na kiñci vattabbā”-ti vatvā paññatte āsane nisīdi. Sā vegane gantvā gopphakesu gahetvā pādapiṭṭhiyam sīsam parivattetvā yathājjhāsayaṃ vandi. Rājā rājadhītāya Bhagavati sineha-bahumānādi-guṇasam-pattiyo kathesi : “Bhante, mama dhītā tumhehi ‘kāsāyāni nivatthānī’-ti sutvā tato paṭṭhāya kāsāva-vatthā jātā, tumhākam eka-bhattika-bhāvaṃ sutvā eka-bhattikā va jātā, tumhehi mahāsayanassa chaddita-bhāvaṃ ñatvā paṭṭika-mañcake yeva nipannā, tumhākam mālā-gandhādīhi virata-bhāvaṃ ñatvā virata-mālā-gandhā va jātā, attano nātakesu ‘mayam paṭijaggissāmā’-ti sāsane pesite, eka-ñātakam-pi na olokesi evaṃ guṇasampannā me, Bhagavā, dhītā”-ti. “Anacchariyaṃ, mahārāja, yaṃ idāni tayā rakkiyamānā rājadhītā paripakke nāṇe attānaṃ rakkeyya, esā pubbe anārakkhā pabbatapāde vicaramānā aparipakke nāṇe attānaṃ rakkhī”-ti vatvā Candakinnara-Jātakam kathetvā utṭhāy’ āsanā pakkāmi.

Dutiya-divase Nandassa rājakumārassa abhiseka-geha-ppavesana-vivāha-maṅgalesu vattamānesu, tassa geham gantvā kumāram pattam gāhāpetvā pabbājetukāmo maṅgalaṃ vatvā utṭhāy’ āsanā pakkāmi. Janapadakalyāṇī kumāram gacchantam disvā “tuvaṭam kho, ayyaputta, āgaccheyyāsi”-ti vatvā gīvaṃ pasāretvā olokesi. So pi Bhagavantam “pattam gaṇhathā”-ti vattum avisahamāno vihāram yeva agamāsi. Tam anicchamānaṃ yeva Bhagavā pabbājesi. Iti Bhagavā Kapilapuram gantvā tatiya-divase Nandam pabbājesi.

Sattame divase Rāhula-mātā kumāram alaṃkaritvā Bhagavato santikam pesesi : “Passa, tāta, etaṃ vīsati-sahassa-samaṇa-parivutaṃ suvaṇṇa-vaṇṇaṃ brahmarūpi-vaṇṇaṃ samaṇaṃ, ayaṃ te pitā, etassa mahantā nidhiyo ahesum, ty-āssa nikkhamanato paṭṭhāya na passāma; gaccha, nam dāyajjam yāca : ‘Aham, tāta, kumāro. Abhisekam patvā cakkavattī bhavissāmi. Dhanena me attho, dhanam dehi, sāmiko hi putto pitu santakassā”-ti. Kumāro ca Bhagavato santikam gantvā pitu sineham paṭilabhitvā haṭṭha-tuṭṭho “sukhā te, samaṇa, chāyā”-ti vatvā aññam-pi bahuṃ attano anurūpaṃ vadanto atṭhāsi. Bhagavā kata bhattachicco anumolanaṃ katvā utṭhāy’ āsanā pakkāmi. Kumāro pi “dāyajjam me, samaṇa, dehi; dāyajjam me, samaṇa, devī”-ti Bhagavantam anubandhi. Bhagavā kumāram na nivattāpesi. Parijano pi Bhagavatā saddhim gacchanto nivattetuṃ nāsakkhi. Iti so Bhagavatā saddhim ārāmaṃ-eva agamāsi.

Tato Bhagavā cintesi : “Yaṃ ayaṃ pitu santakam dhanam icchati tam

vattânugataṃ sa-vighātaṃ, hand' assa Bodhimāṇḍe paṭiladdhaṃ sattavidhaṃ ariyadhaṇaṃ demi, lokuttara-dāyajjassa naṃ sāmikaṃ karomī"-ti. Tato Bhagavā āyasmantaṃ Sāriputtaṃ āmantesi : "Tena hi tvaṃ, Sāriputta, Rāhula-kumāraṃ pabbājehī"-ti.

Pabbajite pana kumāre, rañño adhimatta-dukkhaṃ uppajji. Taṃ adhivāsetuṃ asakkonto Bhagavato nivedetvā "sādhū bhante, ayyā mātāpitūhi ananuññātaṃ puttaṃ na pabbājeyyū"-ti varaṃ yāci. Bhagavā tassa taṃ varaṃ datvā punadivase rājanivesane katapātarāso dhammakathaṃ vatvā pitaraṃ tīsu phalesu paṭiṭṭhāpetvā bhikkhusaṃgha-parivuto puna-d-eva Rājagahaṃ gantvā Sītavane vihāsi.

21. VISIT TO VESĀLĪ

Ekasamiṃ hi samaye Vesālī iddhā ahosi phītā bahujaṇā ākiṇṇa-manussā. Tattha hi vārena rajjaṃ karontānaṃ khattiyānaṃ vasaṇ'-atthāya tattakā yeva pāsādā, tattakā yeva kūtāgārāni, uyyāne viharaṇ'-atthāya tattakā yeva ārāmā ca pokkharāṇiyo ca ahesuṃ. Sā aparena samayena dubbhikkhā ahosi du-ssassā. Tattha chātaka-dosena paṭhamāṃ duggata-manussā kālaṃ akāṃsu, tesāṃ tattha tattha chadditānaṃ kuṇapānaṃ gandhena amanuss'-ūpaddavena bahutarā kālaṃ-akāṃsu, tesāṃ kuṇapa-gandha-paṭikūlatāya sattānaṃ ahivātārogo uppajji. Evaṃ dubbhikkha-bhayaṃ amanussa-bhayaṃ roga-bhayaṇ-ti tīṇi bhayāni uppajjimsu.

Nagara-vāsino sannipatitvā rājānaṃ āhaṃsu : "mahārāja, imasmiṃ nagare tīṇi bhayāni uppannāni, ito pubbe yāva sattamā rāja-parivatṭā evarūpaṃ bhayaṃ nāma na uppannaṃ, pubbe dhammika-rājūnaṃ kāle evarūpaṃ bhayaṃ n' uppajjati"-ti. Rājā *santhāgāre* sabbesaṃ sannipātaṃ kāretvā "sace me adhammika-bhāvo atthi taṃ vicinathā"-ti āha. Vesālī-vāsino sabba-ppaveṇiṃ vicinantā rañño kiñci dosaṃ adisvā "mahārāja, n' atthi doso"-ti vatvā, "kathanu kho amhākaṃ bhayaṃ vūpasamaṃ gaccheyyā"-ti sammantayimsu. Tattha ekacce "bali-kammena āyācanāya maṅgala-kiriyāyā"-ti vutte, sabbam-pi taṃ vidhiṃ katvā paṭibāhituṃ nāsakkhimsu. Ath' aññe evaṃ āhaṃsu : "*Chasatthāro* mahānubhāvā, tesu idhāgata-mattesu, bhayaṃ vūpasameyyā"-ti. Apare "Sammā-sambuddho loke uppanno, so hi Bhagavā sabba-satta-hitāya dhammaṃ deseti, mahiddhiko mahānubhāvo, tasmiṃ idhāgate, imāni bhayāni vūpasamaṃ gaccheyyū"-ti āhaṃsu. Tesāṃ vacanaṃ sabbe pi abhinanditvā 'kahanu so Bhagavā etarahi viharatī"-ti āhaṃsu.

Tadā pana Satthā upakaṭṭhāya vassūpanāyikāya rañño Bimbisārassa paṭiññaṃ datvā Veḷuvane viharati. Tena ca samayena rājā Bimbisāro tassa parisāya saddhiṃ nisinno hoti. Vesālī-vāsino mahantaṃ paṇṇākāraṃ sajjetvā "rājānaṃ Bimbisāraṃ saññāpetvā Satthāraṃ idha ānethā"-ti Mahāliṃ nāma Licchaviṇ-ca purohita-puttaṇ-ca pahiṇimsu. Te gantvā rañño paṇṇākāraṃ datvā

taṃ pavattiṃ nivedetvā “mahārāja, Satthāraṃ amhākaṃ nagaraṃ pesethā”-ti yāciṃsu. Rājā ‘tumhe va jānathā’-ti na sampatiṃchi. Te Bhagavantam upasaṃkamitvā vanditvā yāciṃsu : “Bhante, Vesāliyaṃ tīṇi bhayāni uppannāni, tumhesu āgatesu vūpasamissanti; etha, bhante, gacchāmā”-ti. Satthā tesam vacanaṃ sampatiṃchi. Rājā Bimbisāro ‘Sattharā kira Vesāli-gamanaṃ sampatiṃchitan’-ti sutvā Rājagahassa ca Gaṅgāya ca antare pañca-yojana-bhūmiṃ samaṃ kāretvā yojane yojane vihāraṃ patitthāpetvā Satthu gamana-kālaṃ ārocesi.

Satthā pañcahi bhikkhusatehi saddhim maggaṃ paṭipajji. Rājā pañca-vaṇṇāni pupphāni okirāpetvā dhaja-patāka-kadali-ādīni ussāpetvā Bhagavato chattādhichattam katvā dve seta-cchattāni, eka-m-ekassa bhikkhuno ekam-ekam seta-cchattam upari dharāpetvā puppha-gandhādīhi pūjaṃ karonto Satthāraṃ ek’-ekasmiṃ vihare vasāpetvā pañcahi divasehi Gaṅgā-tīraṃ pāpetvā tattha nāvaṃ alaṃkaronto Vesālīkānaṃ sāsanaṃ pesesi : “maggaṃ paṭiyādetvā Satthu paccuggamanaṃ karontū”-ti. Te rañño sāsanaṃ sutvā “mayam taṃ dviguṇaṃ pūjaṃ karissāmā”-ti Vesāliya ca Gaṅgāya ca antare tiyojana-bhūmiṃ samaṃ kāretvā chattādhichattāni sajjetvā āgantvā Gaṅgā-tīre atthamsu. Bimbisāro dve nāvā saṃghātetvā tattha maṇḍapaṃ kāretvā puppha-dāmādīhi alaṃkārapetvā sabba-ratana-mayaṃ Buddhāsānaṃ paññāpesi. Bhagavā tasmīṃ nisīdi, bhikkhū pi nāvaṃ abhirūhitvā Bhagavantam parivāretvā nisīdiṃsu. Rājā anugacchanto nāvaṃ uyyojetvā nivatti. Satthā yojana-mattam addhānaṃ Gaṅgāya gantvā Vesāliyaṇaṃ sīmaṃ pāpuṇi.

Licchavi-rājāno Satthāraṃ paccuggantvā gala-ppamānaṃ udakaṃ otaritvā nāvaṃ tīraṃ upanetvā Satthāraṃ nāvato otārayiṃsu. Sattharā otaritvā tīre akkanta-matte yeva mahāmegho utthahitvā pokkhara-vassaṃ vassi, sabbattha jannu-ppamāṇa-ūru-ppamāṇa-kati-ppamāṇādīni udakāni sandantāni, sabba-kuṇapāni Gaṅgaṃ pavesayiṃsu, pari-suddho bhūmi-bhāgo ahoṣi. Licchavi-rājāno Satthāraṃ yojane yojane vasāpetvā diguṇaṃ pūjaṃ karontā tīhi divasehi Vesālīṃ nayiṃsu. Mahājano nagara-majjhe *sunthāgāraṃ* sabba-gandhehi upalimpitvā upari suvaṇṇa-tārakādi-vicittam vitānaṃ bandhitvā Buddhāsanaṃ paññāpetvā Satthāraṃ ārocesi, nisīdi Satthā āsane, bhikkhu-saṃgho pi Licchavi-gaṇo pi Satthāraṃ parivāretvā nisīdi. Satthā parisam oloketvā Ratana-Suttam abhāsi, evaṃ sattāhaṃ tad-eva suttam desetvā sabba-bhayānaṃ vūpasanta-bhāvaṃ ñatvā Licchavi-gaṇaṃ āmantevā Vesālito nikkhamitvā purima-nayen’ eva pañcahi divasehi Rājagahaṃ paccāgami.

22. DEDICATION OF JETAVANA

Tasmīṃ samaye Anāthapiṇḍiko gahapati pañcahi sakaṭasatehi bhaṇḍam ādāya Rājagahe piya-sahāyassa seṭṭhino geham agamāsi. Tattha so Buddhassa Bhagavato uppanna-bhāvaṃ sutvā balava-paccūsa-samaye Satthāraṃ upasaṃkamitvā dhammaṃ sutvā *sotāpattiphale* patitthāsi. Dutiya-divase so

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DEDICATION OF JETAVANA

[The Inscription reads : *Jetavana Anadhapedike deti kotisaṃthatena keta*]

Buddha-pamukhassa saṃghassa mahādānaṃ datvā Sāvatthiṃ āgaman'-atthāya Satthu paṭiññaṃ gahetvā antarāmagge pañca-cattārīsa-yojana-tṭhāne sata-sahassaṃ sata-sahassaṃ dāpetvā yojanikāya yojanikāya vihāre kāretvā Jetavanaṃ koṭi-santhārena atṭhārasa-hirañña-koṭiṃ kiñitvā *navakammaṃ* paṭṭhapesi. So majjhe *Dasabalassa* Gandhakuṭiṃ kāresi. Taṃ parivāretvā asīti-mahātherānaṃ pāṭi-y-ekka-sannivesane āvāse eka-kuddaka-dvikuddaka-haṃsavaṭṭaka-dīghasāla-maṇḍapādi-vasena sesa-senāsanāni pokkharanīyo ca caṃkamana-ratti-tṭhāna-diva-tṭhānāni cā-ti atṭhārasa-koṭi pariccāgena ramanīye bhūmibhāge manoramaṃ vihāraṃ kārāpetvā *Dasabalassa* āgaman'-atthāya dūtaṃ pesesi. Satthā dūtassa sāsanaṃ sutvā mahā-bhikkhu-saṃgha-parivāro Rājagahā nikkhamitvā anupubbena Sāvatthi-nagaraṃ pāpuṇi.

Mahāsetṭhī pi kho vihāra-mahaṃ sajjetvā Tathāgatassa Jetavanaṃ pavisana-divase puttāṃ sabbālaṃkāra-patimaṇḍitaṃ katvā alaṃkata-paṭiyatteh'e va pañcahi kumāra-satehi saddhiṃ pesesi. So saparivāro pañca-vaṇṇa-vatthasamujjalāni pañca-dhaja-satāni gahetvā *Dasabalassa* purato ahosi. Tesāṃ pacchato Mahā-Subhaddā Cūla-Subhaddā-ti dve setṭhi-dhūtaro pañcahi kumārisatehi saddhiṃ puṇṇaghaṭe gahetvā nikkhamiṃsu. Tesāṃ pacchato setṭhi-bhāriyā sabbālaṃkāra-patimaṇḍitā pañcahi mātugāma-satehi saddhiṃ puṇṇapāṭiyo gahetvā nikkhami. Sabbesaṃ pacchato sayāṃ mahāsetṭhī ahata-vattha-nivattho ahata-vattheh' eva pañcahi setṭhi-satehi saddhiṃ Bhagavantaṃ abbhuggaṇchi. Bhagavā imaṃ upāsaka-parisaṃ purato katvā mahā-bhikkhu-saṃgha-parivuto attano sarīra-ppabhāya vanantarāni virocamaṇo Buddha-siriyā Jetavana-vihāraṃ pāvisi.

Atha naṃ Anāthapiṇḍiko pucchi : "Kathāhaṃ, bhante, imasmiṃ vihāre paṭipajjāmi"-ti. "Tena hi, gahapati, imaṃ vihāraṃ āgatānāgatassa bhikkhu-saṃghassa dehī"-ti. "Sādhu, bhante"-ti mahāsetṭhī suvaṇṇa-bhiṃkāraṃ ādāya *Dasabalassa* hatthe udakaṃ pādetvā "imaṃ Jetavana-vihāraṃ āgatānāgatassa cātuddhisassa Buddha-pamukhassa bhikkhu-saṃghassa dammi"-ti adāsi. Satthā vihāraṃ paṭiggahetvā anumodanaṃ karonto vihārānisamsaṃ katesi.

Anāthapiṇḍiko dutiya-divasato paṭṭhāya vihāra-mahaṃ ārabhi; vihāra-maho navahi māsehi niṭṭhāsi. Vihāra-mahe pi atṭhāras' eva koṭiyo agamaṃsu. Iti imasmiṃ yeva vihāre catu-paṇṇāsa-koṭi-saṃkhaṃ dhanāṃ pariccaji.

23. DASA SIKKHĀPADĀNI

Atha kho Bhagavā Kapilavattusmiṃ yathābhirantaṃ viharitvā yena Sāvatthi tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena Sāvatthi tad-avasari. Tatra sudāṃ Bhagavā Sāvatthiyaṃ viharati, Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmato Sāriputtassa upaṭṭhāka-kulaṃ āyasmato Sāriputtassa santike dāraṃ pāhesi : "imaṃ dāraṃ thero pabbājetū"-ti. Atha kho āyasmato Sāriputtassa etad-ahosi : "Bhagavatā sikkhāpadaṃ

paññattam” : “na ekena dve sāmaṇerā upatthāpetabbā”-ti, ayañ-ca me Rāhulo sāmaṇero, katham nu kho mayā paṭi-pajjitabban”-ti. Bhagavato etam-attham ārocesi. Bhagavā etad-avoca: “Anujānāmi, bhikkhave, vyattena bhikkhunā paṭibalena ekaṇa dve sāmaṇere upatthāpetum, yāvatake vā pana ussahati ovaditum anusāsitum tāvatake upatthāpetun”-ti.

Atha kho sāmaṇerānaṃ etad-ahosi : “Kati nu kho amhākaṃ sikkhāpadāni, kattha ca amhehi sikkhitabban”-ti. Bhagavato etam attham ārocesum. Bhagavā etad-avoca : “Anujānāmi, bhikkhave, sāmaṇerānaṃ *dasa sikkhāpadāni*, tesu ca sāmaṇerehi sikkhitum :

pāṇātipātā veramaṇī,
adinnādānā veramaṇī,
abrahmacariyā veramaṇī,
muṣāvādā veramaṇī,
surā-meraya-majja-pamāda-tthānā veramaṇī,
vikāla-bhojanā veramaṇī,
nacca-gīta-vāḍita-visūka-dassanā veramaṇī,
mālā-gandha-vilepana-dhāraṇa-maṇḍana-
vibhūsaṇa-tthānā veramaṇī,
uccāsayaṇa-mahāsayaṇā veramaṇī,
jātarūpa-rajata-paṭiggahanā veramaṇī.

Anujānāmi, bhikkhave, sāmaṇerānaṃ imāni *dasa sikkhāpadāni*, imesu ca sāmaṇerehi sikkhitun”-ti.

24. SAKKA

Ekam samayaṃ Bhagavā Vesāliyaṃ viharati, Mahāvane Kūṭāgāra-sālāyaṃ. Atha kho Mahāli Licchavi yena Bhagavā ten’ upasaṃkami, upasaṃkamitvā Bhagavantam abhivādetvā ekam antaṃ nisīdi. Ekam-antaṃ nisinno kho Mahāli Licchavi Bhagavantam etad-avoca :

“Diṭṭho nu, bhante Bhagavā, Sakko devānam-into”-ti.

“Diṭṭho kho me, Mahāli, Sakko devānam-into”-ti.

“So hi nūna, bhante, sakka-paṭirūpako bhavissati. Duddaso hi, bhante, Sakko devānam-into”-ti.

“Sakkañ-cāhaṃ, Mahāli, jānāmi *Sakka-karaṇe* ca *dhamme*, yesaṃ dhammānaṃ samāḍinnattā Sakko sakkattaṃ ajjhagā tañ-ca pajānāmi. Sakkassa, Mahāli, devānam-īdassa pubbe manussa-bhūtassa *satta vata-padāni* samattāni samāḍinnāni ahesum, yesaṃ samāḍinnattā Sakko sakkattaṃ ajjhagā. Katamāni *satta vata-padāni*?

Yāva-jīvaṃ mātā-petti-bharo assaṃ,
yāva-jīvaṃ kule jeṭṭhāpacāyī assaṃ,

yāva-jīvaṃv saṇhavāco assaṃ,
 yāva-jīvaṃ apisuṇo assaṃ,
 yāva-jīvaṃ vigata-mala-maccherena cetasā agāraṃ
 ajjhāvasēyyaṃ mutta-cāgo payata-pāṇī vossagga-
 rato yāca-yogo dāna-saṃvibhāga-rato,
 yāva-jīvaṃ sacca-vāco assaṃ,
 yāva-jīvaṃ akkodhano assaṃ, 'sace pi me kodho
 uppajjēyya khippam-eva naṃ paṭivineyyaṃ'-ti.

Sakkassa, Mahāli, devānaṃ-indassa pubbe manussa-bhūtassa imāni *satta vata-padāni* samattāni samādinnaṇi ahesuṃ, yesaṃ samādinnaṭṭā Sakko sakkattaṃ ajjhagā'-ti.

[Idaṃ avoca Bhagavā. Idaṃ vatvāna Sugato athāparaṃ etad-avoca Satthā :

Mātā-petti-bharaṃ jantaṃ, kule jeṭṭhāpacāyinaṃ,
 saṇhaṃ sakhila-sambhāsaṃ, pesuṇēyya-ppahāyinaṃ,
 macchera-vinaye yuttaṃ, saccaṃ kodhābhibhuṃ naraṃ,
 taṃ ve devā Tāvatiṃsā āhu 'sappuriso' itī-ti].

25. DHAJAGGAṀ

Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati, Jetavane Anātha-piṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi : "bhikkhavo"-ti. "Bhadante"-ti te bhikkhū Bhagavato paccassosuṃ. Bhagavā etad-avoca :

Bhūta-pubbaṃ bhikkhave, devāsura-saṃgāmo samupabbūho ahoṣi. Atha kho, bhikkhave, Sakko devānaṃ-indo deve Tāvatiṃse āmantesi : "Sace, mārisā, devānaṃ saṃgāma-gatānaṃ uppajjēyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā mam' eva tasmim samaye dhaj'-aggāṃ ullokeyyātha. Mamaṃ hi vo dhaj'-aggāṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahīyissati. No ca me dhaj'-aggāṃ ullokeyyātha, atha Pajāpatissa devarājassa dhaj'-aggāṃ ullokeyyātha. Pajāpatissa hi vo devarājassa dhaj'-aggāṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā.....so pahīyissati. No ce Pajāpatissa devarājassa dhaj'-aggāṃ ullokeyyātha, atha Varuṇassa devarājassa dhaj'-aggāṃ ullokeyyātha. Varuṇassa hi vo devarājassa dhaj'-aggāṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā.....so pahīyissati. No ce Varuṇassa devarājassa dhaj'-aggāṃ ullokeyyātha, atha Īsānassa devarājassa dhaj'-aggāṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā.....so pahīyissati"-ti.

Taṃ kho pana, bhikkhave, Sakkassa vā devānaṃ-indassa dhaj'-aggāṃ ullokayataṃ, Pajāpatissa vā devarājassa....., Varuṇassa vā devarājassa.....Īsānassa vā devarājassa dhaj'-aggāṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā

chambhitattaṃ vā lomahaṃso vā so pahīyethāpi, no pi pahīyetha. Taṃ kissa hetu? Sakko hi, bhikkhave, devānaṃ-into avīta-rāgo avīta-doso avīta-moho bhīru chambhī utrāsī palāyī-ti.

Ahañ-ca kho, bhikkhave, evaṃ vadāmi : “Sace tumhākaṃ, bhikkhave, arañña-gatānaṃ vā rukkha-mūla-gatānaṃ vā suññāgāra-gatānaṃ vā uppajjeyya bhayaṃ vā chambhitata vā lomahaṃso vā, mama-eva tasmim samaye anussareyyātha : ‘Iti pi so Bhagavā ahaṃ sammā-sambuddho vijjā-caraṇa-sampanno sugato loka-vidū anuttaro purisa-dhamma-sārathi satthā deva-manussānaṃ buddho bhagavā’-ti. Mamaṃ hi vo, bhikkhave, anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahīyissati. No ce mamaṃ anussareyyātha, atha Dhammaṃ anussareyyātha : ‘Svākkhāto Bhagavatā dhammo sandiṭṭhiko akāliko ehi-passiko opanayiko paccattaṃ veditabbo viññūhi’-ti. Dhammaṃ hi vo, bhikkhave, anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahīyissati. No ce Dhammaṃ anussareyyātha, atha Saṃghaṃ anussareyyātha : ‘Su-paṭipanno Bhagavato sāvaka-saṃgho, uju-paṭipanno Bhagavato sāvaka-saṃgho, nāya-paṭipanno Bhagavato sāvaka-saṃgho, sāmīci-paṭipanno Bhagavato sāvaka-saṃgho yadidaṃ cattāri purisa-yugāni attha purisa-puggalā, esa Bhagavato sāvaka-saṃgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo anuttaraṃ puñña-kkhettaṃ lokassā’-ti. Saṃghaṃ hi vo, bhikkhave, anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahīyissati. Taṃ kissa hetu? Tathāgato hi, bhikkhave, ahaṃ sammā-sambuddho vīta-rāgo vīta-doso vīta-moho abhīru acchambhī anutrāsī apalāyī’-ti.

[Idaṃ avoca Bhagavā. Idaṃ vatvāna Sugato athāparaṃ etad-avoca Satthā :-

Araññe rukkha-mūle vā suññāgāre vā, bhikkhavo,
anussaretha Sambuddhaṃ, bhayaṃ tumhākaṃ no siyā,
No ce Buddhaṃ sareyyātha loka-jetthaṃ narāsabhaṃ,
atha Dhammaṃ sareyyātha niyyānikaṃ sudesitaṃ.
No ce Dhammaṃ sareyyātha niyyānikaṃ sudesitaṃ,
atha Saṃghaṃ sareyyātha puñña-kkhettaṃ anuttaraṃ
Evaṃ Buddhaṃ sarantānaṃ Dhammaṃ Saṃghaṃ-ca bhikkhavo,
bhayaṃ vā chambhitattaṃ vā lomahaṃso na hessatī’-ti].

26. DEVADATTA PLOTS AGAINST BUDDHA

Tena kho pana samayena Bhagavā mahatīyā parisāya parivuto dhammaṃ desento nisinno hoti sa-rājikāya parisāya. Atha kho Devadatto utthāy’ āsanā ek’-aṃsaṃ uttarāsaṅgaṃ karitvā yena Bhagavā ten’ añjaliṃ paṇāmetvā Bhagavantaṃ etad-avoca : “Jiṇṇo, dāni, bhante, Bhagavā vuddho mahallako addhagato vayo-anupatto, appossukko dāni, bhante Bhagavā diṭṭhadhamma-

sukhavihāraṃ anuyutto viharatu, mama bhikkhu-saṃghaṃ nissajjatu, ahaṃ bhikkhu-saṃghaṃ pariharissāmi”-ti. “Alaṃ, Devadatta, mā te rucci bhikkhu-saṃghaṃ pariharituṃ. Sāriputta-Moggallānānam-pi kho ahaṃ, Devadatta, bhikkhu-saṃghaṃ na nissajjeyyaṃ, kiṃ pana tuyhaṃ chavassa kheḷāpakassā”-ti. Atha kho Devadatto “sa-rājikāya maṃ Bhagavā parisāya ‘kheḷāpaka’ vādena apasādeti, Sāriputta-Moggallāne va ukkaṃsatī”-ti kupito anattamano Bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Atha kho Devadatto yena Ajātasattu-kumāro ten’ upasaṃkami, upasaṃkamitvā Ajātasattu-kumāraṃ etad-avoca : “Purise, mahārāja, āṇāpehi ye samaṇaṃ Gotamaṃ jīvitaṃ voropessanti”-ti. Atha kho Ajātasattu-kumāro manusse āṇāpesi : “yathā, bhāṇe, ayyo Devadatto āha taṭhā karoṭhā”-ti. Atha kho Devadatto ekaṃ purisaṃ āṇāpesi : “Gacchāvuso, amukasmaṃ okāse samaṇo Gotamo viharati, taṃ jīvitaṃ voropetvā iminā maggena āgacchā”-ti. Tasmaṃ magge dve purise ṭhapesi : “yo iminā maggena eko puriso āgacchati taṃ jīvitaṃ voropetvā iminā maggena āgacchathā”-ti. Tasmaṃ magge cattāro purise ṭhapesi : “ye iminā maggena dve purisā āgacchanti te jīvitaṃ voropetvā iminā maggena āgacchathā”-ti. Tasmaṃ magge aṭṭha purise ṭhapesi : “ye iminā maggena cattāro purisā āgacchanti te jīvitaṃ voropetvā iminā maggena āgacchathā”-ti. Tasmaṃ magge soḷasa purise ṭhapesi : “ye iminā maggena aṭṭha purisā āgacchanti te jīvitaṃ voropetvā āgacchathā”-ti.

Atha kho so eko puriso asi-cammaṃ gahetvā dhanu-kalāpaṃ sannayhitvā yena Bhagavā ten’ upasaṃkami, upasaṃkamitvā Bhagavato avidūre bhīto ubbiggo ussaṅkī utrasto patthaddhena kāyena aṭṭhāsi. Addasā kho Bhagavā taṃ purisaṃ bhītaṃ ubbiggaṃ ussankiṃ utrastaṃ patthaddhena kāyena ṭhitaṃ, disvāna taṃ purisaṃ etad-avoca : “Ehi āvuso, mā bhāyī”-ti. Atha kho so puriso asicammaṃ ekaṃ-antaṃ karitvā dhanu-kalāpaṃ nikkhipitvā yena Bhagavā ten’ upasaṃkami, upasaṃkamitvā Bhagavato pādesu sirasā nipatitvā Bhagavantam etad-avoca : “Accayo maṃ, bhante, accagamā yathā bālaṃ yathā mūḷhaṃ yathā akusalaṃ yo ’haṃ duṭṭha-citto vadhaka-citto idh’ upasaṃkanto, tassa me, bhante, Bhagavā accayaṃ accayato paṭigāṇhātu āyatiṃ saṃvarāyā”-ti. Atha kho so eko puriso yena Devadatto ten’ upasaṃkami, upasaṃkamitvā Devadattam etad-avoca : “Nāhaṃ, bhante, sakkomi taṃ Bhagavantam jīvitaṃ voropetuṃ, mahiddhiko so Bhagavā mahānubhāvo” ti. “Alaṃ, āvuso, mā kho tvaṃ samaṇaṃ Gotamaṃ jīvitaṃ voropesi, ahaṃ-eva samaṇaṃ Gotamaṃ jīvitaṃ voropessāmi”-ti.

Tena kho pana samayena Bhagavā Gijjhakūṭassa pabbatassa pacchāyāyaṃ caṅkamati. Atha kho Devadatto Gijjhakūṭaṃ pabbataṃ abhirūhitvā mahantaṃ silaṃ pavijjhi : “imāya samaṇaṃ Gotamaṃ jīvitaṃ voropessāmi”-ti. Dve pabbata-kūṭā samāgantvā taṃ silaṃ sampatichimsu, tato papaṭikā uppattvā Bhagavato pāde ruhiraṃ uppādesi. Atha kho bhagavā uddham ulloketvā

Devadattaṃ etad-avoca : “Bahum̐ tayā, moghapurisa, apuññaṃ pasūtaṃ yaṃ tvam̐ dutṭha-citto vadhaka-citto Tathāgataṃ ruhiṃ uppādesi”-ti. Atha kho Bhagavā bhikkhū āmantesi : “Idaṃ, bhikkhave, Devadattena paṭhamam̐ ānantarika-kammam̐ upacitaṃ yaṃ dutṭha-cittena vadhaka-cittena Tathāgataṃ ruhiṃ uppāditaṃ”-ti.

Tena kho pana samayena Rājagahe Nālāgiri nāma hatthī caṇḍo hoti manussa-ghātako. Atha kho Devadatto Rājagaham̐ pavisitvā hatthisālāṃ gantvā hatthi-bhaṇḍe etad-avoca : “Mayam̐ kho, bhaṇe, rāja-nātaka nāma paṭibālā nīcathāniyam̐ ucce ṭhāne ṭhāne ṭhapetuṃ bhattam̐-pi vetanam̐-pi vaḍḍhāpetuṃ. Tena hi, bhaṇe, yadā samaṇo Gotamo imaṃ racchaṃ paṭipanno hoti, tadā imaṃ Nālāgiriṃ hatthiṃ muñcitvā imaṃ racchaṃ paṭipādetthā”-ti. “Evaṃ bhante”-ti kho te hatthi-bhaṇḍā Devadattassa paccassosum̐.

Atha kho Bhagavā pubbaṇha-samayam̐ nivāsetvā patta-cīvaram̐-ādāya sambahulehi bhikkhūhi saddhiṃ Rājagaham̐ piṇḍāya pāvisi. Atha kho Bhagavā taṃ racchaṃ paṭipannam̐, disvāna Nālāgiriṃ hatthiṃ muñcitvā taṃ racchaṃ paṭipādesum̐. Addasā kho Nālāgiri hatthī Bhagavantam̐ dūrato va āgacchantam̐, disvāna soḍḍam̐ ussāpetvā pahatṭha-kaṇṇa-vālo yena Bhagavā tena abhidhāvi; tasmim̐ āgacchante, Ānanda-tthero attano jīvitaṃ pariccajitvā Satthu purato aṭṭhāsi.

Tena kho pana samayena manussā pāsādesu pi hammiyesu pi chadanesu pi ārūḥhā acchanti. Tattha ye te manussā assaddhā appasannā du-bbuddhino te evaṃ āhaṃsu : “Abhirūpo vata bho Mahāsamaṇo nāgena viheṭhiyissatī”-ti. Ye pana te manussā saddhā pasannā paṇḍitā buddhimanto te evaṃ āhaṃsu : “Cirassam̐ vata bho nāgo nāgena saṃgāmessatī”-ti. Atha kho Bhagavā Nālāgiriṃ hatthiṃ mettana cittena phari. Atha kho Nālāgiri hatthī Bhagavato mettana cittena phutṭho soḍḍam̐ oropetvā yena Bhagavā ten’ upasaṃkami, upasaṃkamitvā Bhagavato purato aṭṭhāsi.

Atha kho Bhagavā dakkhiṇena hatthena Nālāgirissa hatthissa kumbham̐ parāmasanto Nālāgiriṃ hatthiṃ gāthāhi ajjhabhāsi :

Mā, kuñjara, nāgam-āsado; dukkham̐ hi, kuñjara, nāga-m-āyadosa,
na hi nāga-hatassa, kuñjara, sugati hoti param̐ yato.

Mā ca mado, mā ca pāmado, na hi pamattā sugatiṃ vajanti te,
tvañ-ñeva tathā karissasi yena tvam̐ sugatiṃ gamissasi”-ti.

Atha kho Nālāgiri hatthī soḍḍāya Bhagavato pāda-paṃsūni gahetvā upari muddhani ākiritvā paṭikuṭito paṭisakki yāva Bhagavantam̐ addakkhi. Atha kho Nālāgiri hatthī hatthi-sālāṃ gantvā sake ṭhāne aṭṭhāsi. Tathā danto ca pana Nālāgiri hatthī ahosi.

Atha kho Devadatto parihīna-lābha-sakkāro kohaṇṇena jivitu-kāmo Satthāram̐ upasaṃkamitvā “sādhu, bhante, bhikkhū yāva-jīvaṃ ārañṇakā assu,

piṇḍapātikā, paṃsukūlikā, rukkhā-mūlikā, macchamamsaṃ na khādeyyun''-ti pañca vatthūni yācitvā, Bhagavatā, ''alam, Devadatta, yo icchati, so āraññako hotū''-ti, patikkhitto ahosi. Atha kho Devadatto pañca-satehi Vajjiputtehi nava-pabbajitehi saddhiṃ ekato hutvā saṃghaṃ bhinditvā te bhikkhū ādāya Gayāsīsaṃ agamāsi. Tassa tattha gata-bhāvaṃ sutvā Satthā tesam bhikkhūnaṃ ānayan'-atthāya *dve agga-sāvake* pesesi. Te tattha gantvā anusāsantā te ādāya āgamiṃsu. Taṃ sutvā Devadatto jannukena hadaya-majjhe pahari, tassa tatth' eva uṇhaṃ lohitaṃ mukhato uggañchi.

Atha kho devadatto gilāno pacchime kāle Satthāraṃ datthukāmo ahosi. Atha naṃ attano sāvakaṃ mañcaken' ādāya Jetavanaṃ gantvā pokkharanī-tīre mañcakaṃ ṭhapetvā pokkharanīṃ nahāyituṃ otariṃsu. Devadatto pi kho mañcato-v-utthāya ubho pāde bhūmiyaṃ ṭhapetvā nisīdi; te paṭhaviṃ pavisīṃsu. Evaṃ anukkamena so Satthāraṃ datthum alabhitvā va paṭhaviṃ pavittṭho niraye nibbatti.

27. HOW BUDDHA CONSOLED KISĀGOTAMĪ

Sāvatthiyaṃ kir' eko seṭṭhī Gotamī nāma ekaṃ kumārikaṃ kilanta-sarīratāya 'Kisāgotamī''-ti paññāyamānaṃ pariṇiṇṇa-kulassa dhītaraṃ attano puttassa ānetvā cattālīsa-koṭi-dhanaṃ paṭicchāpesi.

Tassā aparena samayena gabbho paṭiṭṭhahi. Sā dasamās'-accayena puttam vijāyi. So padasā gamanakāle kalam-akāsi. Sā adiṭṭha-pubba-maraṇatāya taṃ jhāpetuṃ nīharante vāretvā ''puttassa me bhesajjaṃ pucchissāmī''-ti mata-kalebaram aṅken' ādāya ''api nu me puttassa bhesajjaṃ jānāthā''-ti pucchantī ghara-paṭipātiyā vicarati. Atha naṃ manussā ''amma, ummattikā'' si jātā mata-puttassa bhesajjaṃ pucchantī vicarasī''-ti vadanti. Sā ''avassaṃ mama puttassa bhesajja-jānanakam labhissāmī''-ti maññamānā vicarati.

Atha naṃ eko paṇḍita-puriso disvā ''ayaṃ mama dhītā paṭhama-puttakam vijātā bhavissati adiṭṭha-pubba-maraṇā, mayā imissā avassayena bhavituṃ vaṭṭatī''-ti cintetvā āha : ''Ahaṃ, amma, bhesajjaṃ na jānāmi, bhesajja-jānanakam-pana jānāmī''-ti. ''Ko jānāti, tātā''-ti. ''Satthā, amma, jānāti, gaccha taṃ pucchā''-ti. Sā ''gamissāmi, tātā, pucchissāmī''-ti vatvā Satthāraṃ upasaṃkamitvā vanditvā ekaṃ antaṃ ṭhitā pucchi : ''Tumhe kira me puttassa bhesajjaṃ jānātha, bhante''-ti. ''Āma, jānāmī''-ti. ''Kiṃ laddhum vaṭṭatī''-ti. ''Acchara-gahaṇa-mattaṃ siddhatthakam laddhum vaṭṭatī''-ti. ''Acchara-gahaṇa-mattaṃ siddhatthakam laddhum vaṭṭatī''-ti. ''Labhissāmi, bhante, kassa pana gehe laddhum vaṭṭatī''-ti. ''Yassa gehe putto vā dhītā vā na koci mata-pubbo''-ti.

Sā ''sābhu, bhante''-ti Satthāraṃ vanditvā mata-puttakam aṅken' ādāya, anto-gāmaṃ pavisitvā, paṭhama-gehasa dvāre ṭhatvā, ''atthi nu kho imasmim gehe siddhatthako, puttassa kira me bhesajjametan''-ti vatvā, ''atthī''-ti vutte,



“tena hi dethā”-ti. Te āharitvā siddhatthakesu diyyamānesu, “īmasmiṃ gehe putto vā dhītā vā mata-pubbo kacci n’ atthi, amma”-ti pucchitvā, “kiṃ vadesi, amma, jīvamānā hi katipayā, matakā eva bhukā”-ti vutte, “tena hi gaṇhatha vo siddhatthake, n’ etaṃ mama puttassa bhesajjan”-ti paṭidāsi. Iminā niyāmena ādito paṭṭhāya pucchantī vicarati. Sā eka-gehe pi siddhatthake agahetvā sāyaṇha-samaye cintesi : “Aho bhāriyaṃ kammaṃ! Ahaṃ ‘mam’ eva putto mato”-ti saññam-akāsiṃ, sakala-gāme hi pana jīvantehi matakā va bahutarā”-ti. Tassā evaṃ cintayamānāya putta-sineha-mudukam hadayaṃ thaddha-bhāvam-agamāsi.

Sā puttaṃ araṇṇe chaḍḍetvā Satthu santikaṃ gantvā vanditvā ekam-antaṃ atṭhāsi. Atha naṃ Satthā “laddhā te ek’-accharamattā siddhatthakā”-ti āha. “Na laddhā, bhante, sakala-gāme hi jīvantehi matakā eva bahutarā”-ti. Atha naṃ Satthā “tvaṃ ‘mam’ eva putto mato”-ti sallakkhesi, dhuva-dhammo esa sattānaṃ, maccurājā hi sabbasatte aparipuṇṇ’-ajjhāsaye evaṃ mahogho viya parikassamāno yeva apāya-samudde pakkhipatī”-ti vatvā dhammaṃ desento imaṃ gātham-āha :

Taṃ putta-pasu-sammattaṃ vyāsatta-manasaṃ naraṃ

suttaṃ gāmaṃ mahogho va maccu ādāya gacchatī”-ti.

Gāthā-pariyosāne Kisāgotamī *sotāpatti-phale* patitṭhahi. Sā pana Satthāraṃ pabbajjaṃ yāci. Satthā bhikkhunīnaṃ santikaṃ pesetvā pabbājesi. Sā laddhūpasampadā ‘Kisāgotami-ttherī’-ti paññāyi.

28. MAHOSADHA’S JUDGMENT

Ekā itthī puttam-ādāya mukha-dhovan’-atthāya [Mahosadha] paṇḍitassa pokkharaniṃ gantvā puttaṃ nahāpetvā attano sātake nisidāpetvā mukhaṃ dhovitvā nahāyitum-otari. Tasmim̐ khaṇe ekā yakkhinī naṃ dāraṃ disvā khāditukāmā hutvā itthi-vesaṃ gahetvā “sahāyike, sobhati vatāyaṃ dārako; tav’ eso putto”-ti pucchitvā, “āma, amma”-ti vutte, “pāyemi nan”-ti vatvā, “pāyehī”-ti vuttā taṃ gahetvā thokaṃ kīlāpetvā tam-ādāya palāyitum-ārabhi. Itarā taṃ disvā dhāvitvā “kuhiṃ me puttaṃ nesī”-ti gaṇhi. Yakkhinī “kuto tayā putto laddho, mam’ eso putto”-ti āha. Tā kalahaṃ karontiyo sālā-dvārena gacchanti.

Paṇḍito kalaha-saddaṃ sutvā tā pakkositvā “kim-etan”-ti pucchitvā atṭaṃ sutvā akkhīnaṃ animisatāya c’ eva rattatāya ca yakkhinim̐ “yakkhinī”-ti ñatvā pi “mama vinicchaye ṭhassathā”-ti vatvā, “āma, ṭhassāmā”-ti vutte, lekhaṃ kaḍḍhitvā lekha-majjhe dāraṃ nipajjāpetvā yakkhiniyā hatthesu mātaraṃ pādesu gāhāpetvā “dve pi ākaḍḍhitvā gaṇhatha, kaḍḍhituṃ sakkontiyā eva putto”-ti āha. Tā ubho pi kaḍḍhiṃsu. Dārako kaḍḍhiyamāno dukkha-ppatto hutvā viravi. Mātā hadayena phalitena viya puttaṃ mocetvā rodamānā atṭhāsi.

Paṇḍito mahājanam pucchi : “Dārake mātu-hadayaṃ mudukaṃ hoti, udāhu a-mātu-hadayan”-ti. “Mātu hadayaṃ, paṇḍitā”-ti. “Idāni kim-etaṃ dārakaṃ gahetvā ʘhitā mātā hoti, vissajjetvā ʘhitā”-ti. “Vissajjetvā ʘhitā, paṇḍitā”-ti. “Imam-pana dāraka-coriṃ tumhe jānāthā”-ti. “Na jānāma, paṇḍitā”-ti. “Yakkhinī esā, dārakaṃ khādituṃ gaṇhyī”-ti. “Katham jānāsi, paṇḍitā”-ti. “Akkhīnam animisatāya c’ eva rattatāya ca chāyāya abhāvena ca nirāsaṃkatāya ca nikkaruṇatāya cā”-ti. Atha nam pucchi : “Kā’ si tvaṇ”-ti. “Yakkhinī’ mhi, sāmī”-ti. “Kasmā imaṃ dārakaṃ gaṇhī”-ti. “Khādituṃ, sāmī”-ti. “Andhabāle, pubbe pi pāpakaṃ katvā yakkhinī jātā ‘si, idāni puna pi pāpaṃ karosi, aho andhabālā ‘sī”-ti ovaditvā *pañcasu sīlesu* patitṭhāpetvā uyyojesi. Dāraka-mātā “ciraṃ jīva, sāmī”-ti paṇḍitaṃ thometvā puttam-ādāya pakkāmi.

29. DVĀTĪMSĀKĀRAM

Atthi imasmiṃ kāye kesā lomā nakhā dantā taco maṃsaṃ nahāru atṭhi atṭhimiñjā vakkam hadayaṃ yakanam kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karīsaṃ pittam semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghānikā lasikā muttam matthake matthaluṅgan-ti.

30. DESCRIPTION OF AN EARTHQUAKE

[Milindapañha]

[Rañño Vessantarassa dānam dadamānassa] heṭṭhā mahāvātā sañcalanti, saṇikaṃ sakim ākulākulā vāyanti, oṇamanti unnamanti vinamanti, sīnapattā pādapaṃ papatanti, gumba-gumbaṃ valāhakā gagane sandhāvanti, rajo-sañcitā vātā dāruṇā honti, gaganam uppīḷitaṃ, vātā vāyanti, sahasā dhamadhamāyanti, mahati-mahābhīmo saddo niccharati; tesu vātesu kupitesu, udakaṃ saṇikaṃ saṇikaṃ calati; udae calite, khubbhanti maccha-kacchapā, jāyanti yamaka-yamakā ūmiyo, tasanti jalacarā sattā, jala-vīci yuganaddho vattati, vīcinādo pavattati, ghorā bubbuḷā utṭhahanti, pheṇamālā bhavanti, uttarati mahāsamuddo, disā-vidisaṃ dhāvati udakaṃ, ussota-paṭisota-mukhā sandanti salila-dhārā, tasanti asurā garuḷā nāgā yakkhā, ubbijjanti : “kin-nu kho, kathan-nu kho sāgaro viparivattatī”-ti, gamana-patham-esanti bhītacittā; khubhite luḷite jaladhare, pakampati mahāpaṭhavī sa-nāgā sa-sāgarā, parivattati Sineru-giri, kūṭa-sela-sikharo vinamamāno hoti, vīmanā honti ahi-nakula-bīḷāra-kotthuka-sūkara-miga-pakkhino, rudanti yakkhā app’esakkhā, hasanti yakkhā mah’esakkhā, kampamānāya mahāpaṭhaviyā.

Yathā...mahati-mahā-pariyoge uddhana-gate udaka-sampunṇe ākiṇṇa-taṇḍule heṭṭhato aggi jalamāno paṭhamam tāvā pariyogaṃ santāpeti, pariyogo santatto udakaṃ santāpeti, udakaṃ santattam taṇḍulam santāpeti, taṇḍulam

santattaṃ ummujjati nimujjati, bubbuḷaka-jātaṃ hoti, pheṇamāḷi uttarati, evam-
 eva kho...Vessantaro rājā yaṃ loke duccajaṃ taṃ caji, tassa taṃ
 duccajaṃ cajantassa dānassa sabhāva-nissandena heṭṭhā mahāvātā dhāretuṃ na
 visahantā pari-kuppiṃsu; mahāvātesu parikupitesu, udakaṃ kampi; udae
 kampite, mahāpaṭhavī kampi. Iti tadā mahāvātā ca udakaṃ ca paṭhavī cā-ti ime
 tayo ekamanā viya ahesuṃ.

POETRY

1. SUMEDHA-KATHĀ

(Abridged)

(i) Renunciation of Sumedha

1. Nagare Amaravatiyā Sumedho nāma brāhmaṇo
aneka-koṭi-sannicayo pahūta-dhana-dhaññavā,
2. Ajjhāyako mantadharo tiṇṇaṃ vedāna'-pāragū
lakkhaṇe itihāse ca sa-dhamme pāramiṃ gato,-
3. Rahogato nisīditvā evaṃ cintesi'-ahan-tadā;
“Dukkho puna-bbhavo nāma sarīrassa ca bhedanam,
4. Jāti-dhammo jarā-dhammo vyādhī-dhammo c' ahan-tādā
ajaram amaram khemaṃ pariyessāmi Nibbutin”-ti.
5. Evāhaṃ cintayitvāna 'neka-koṭi-sataṃ dhanam
nāthānāthānam datvāna Himavantam upāgamim.
6. Tattha-ppadhānam padahiṃ nisajja-tṭhāna-caṅkame,
abbhantaramhi sattāhe abhiññā-bala' pāpuṇim.
7. Evam-me siddhi-ppattassa vasī-bhūtassa sāsane
Dīpaṃkaro nāme Jino uppajji loka-nāyako.

(ii) Sumedha meets Dīpaṃkara

8. Paccanta-desā-visaye nimantetvā Tathāgataṃ
tassa āgamaṇa-maggaṃ sodhenti tuṭṭha-mānasā.
9. Adāṃsu te mam' okāsaṃ sodhetuṃ añjasam tadā,
“buddho buddho”-ti cintento maggaṃ sodhem' ahan-tadā.
10. Anitṭhite mam' okāse, Dīpaṃkaro mahāmuni
cattārisa-sahasseehi cha-ḷ-abhiññeehi tādihi
khīṇāsavehi vimalehi paṭipajj' añjasam Jino.
11. Kesa muñciv' ahaṃ tattha vāka-cīraṇ-ca cammakam
kalale pattharivāna avakujjo nipajj'-ahaṃ:
12. “Akkamitvā maṃ Buddho saha sissehi gacchatu,
mā kalale akkamittha, hitāya me bhavissatī”-ti.
13. Paṭhaviyaṃ nipannassa evam-me āsi cetaso :
“Icchamāno ahaṃ ajja kilese jhāpaye mama.
14. Kim-me a-ññāta-vesena dhammaṃ sacchikaten' idha,
sabbaññutaṃ pāpuṇitvā Buddho hessaṃ sadevake.”

(iii) *Prophecy of Dīpaṅkara*

15. Dīpaṅkaro loka-vidū āhutīnaṃ paṭiggaho
ussāsaṃ maṃ thatvāna idaṃ vacanam-abravi:
16. “Passatha imaṃ tāpasam jaṭilaṃ ugga-tāpanaṃ,
aparimeyye ito kappe Buddhō loka bhavissati.
17. Imassa jāṇikā mātā nāma bhavissati,
pitā Suddhadano nāma, ayaṃ hessati Gotamo.”

(iv) *Sumedha resolves to master the Pāramis*

18. Dīpaṅkaro loka-vidū āhutīnaṃ paṭiggaho
mama kammaṃ pakittetvā dakkhiṇaṃ padam-uddhari.
19. Dassanam-me atikkante sa-saṃghe lokanāyake,
haṭṭho haṭṭhena cittena āsanā-v-utṭhahiṃ tadā.
20. Sukhena sukhito homi pāmuḍḍhena pamodito,
pītiyā ca abhissanno pallaṅkaṃ ābhujhiṃ tadā.
21. Pallaṅkābhujane mayhaṃ dasa-sahassādhivāsino
mahānādaṃ pavattesaṃ : “Dhuvam Buddhō bhavissasi”.
22. Buddhassa vacanaṃ sutvā dasa-sahassāna-cūbhayaṃ
tutṭha-haṭṭho pamudito evaṃ cintes’-ahan-tadā:
23. “Advejjha-vacanā Buddhā, amogha-vacanā Jinā,
vitathaṃ n’atthi Buddhānaṃ, dhuvam Buddhō bhavām’ ahaṃ.
24. Handa *Buddha-kare dhamme* vicināmi ito c’ ito
uddham adho dasa-disā yāvatā dhamma-dhātuyā.”
25. Vicinanto tadā dakkhiṃ paṭhamam *dāna-pāramiṃ*
pubbakehi mahesīhi anuciṇṇaṃ mahāpathaṃ,
26. “Yathāpi kumbho sampuṇṇo yassa kassaci adhokato
vamate udakaṃ nissesaṃ, na tattha parirakkhati;
27. Tath’ eva yācake disvā hīna-m-ukkaṭṭha-majjhime
dadāhi dānaṃ nissesaṃ kumbho viya adhokato.”
28. Vicinanto tadā dakkhiṃ dutiyaṃ *sīla-pāramiṃ*
pabbakehi mahesīhi āsevitā-nisevitaṃ,
29. “Yathāpi camarī vālaṃ kismici paṭilaggitaṃ¹
upeti maraṇaṃ tattha, na vikopeti vāladhiṃ;
30. Tath’ eva catusu bhūmīsū sīlāni paripūriya²
parirakkha sabbadā sīlaṃ camarī viya vāladhiṃ.”

1. Variant : *paṭivilaggitaṃ*.

2. Variant : *paripūraya*.

31. Vicinanto tadā dakkhiṃ tatiyaṃ *nekkhamma-pāramiṃ*
pubbakehi mahesīhi āsevitā-nisevitāṃ,
32. “Yathā andu-ghare puriso cira-vuttho dukhaddito
na tattha rāgaṃ abhijāneti, muttiṃ yeva gavesati;
33. Tath’ eva tvam sabba-bhave passa andu-ghare viya,
nekkhammābhimukho hohi bhavato parimuttiyā.”
34. Vicinanto tadā dakkhiṃ catutthaṃ *paññā-pāramiṃ*
pubbakehi mahesīhi āsevitā-nisevitāṃ,-
35. “Yathāpi bhikkhu bhikkhanto hīna-m-ukkaṭṭha-majjhime
kulāni na vivajjento evaṃ labhati yāpanaṃ;
36. Tath’ eva tvam sabba-kāle paripucchanto budhaṃ jaṇaṃ
paññā pāramitaṃ gantvā sambodhiṃ pāpuṇissasi.”
37. Vicinanto tadā dakkhiṃ pañcamaṃ *virīya-pāramiṃ*
pubbakehi mahesīhi āsevitā-nisevitāṃ,
38. “Yathā sīho miga-rājā nisajja-tṭhāna-caṅkame
alīna-virīyo hoti paggaḥīta-mano sadā;
39. Tath’ eva tvam-pi sabba-bhave paggaṇha viriyaṃ daḥhaṃ,
virīya-pāramiṃ gantvā sambodhiṃ pāpuṇissasi.”
40. Vicinanto tadā dakkhiṃ chaṭṭhamaṃ *khanti-pāramiṃ*
pubbakehi mahesīhi āsevitā-nisevitāṃ,-
41. “Yathāpi paṭhavī nāma sucim-pi asucim-pi ca
sabbam sahati nikkhepaṃ, na karoti paṭighaṃ dayam;
42. Tath’ eva tvam-pi sabbesaṃ sammānāvamāna-kkhamo
khanti-pāramitaṃ gantvā sambodhiṃ pāpuṇissasi.”
43. Vicinanto tadā dakkhiṃ sattamaṃ *sacca-pāramiṃ*
pubbakehi mahesīhi āsevitā-nisevitāṃ,—
44. “Yathāpi Osadhī nāma tulā-bhūtā sadevake
samaye utu-vasse¹ vā na vokkamati vīthito;
45. Tath’ eva tvam-pi saccesu mā vokkami vīthito,
sacca-pāramitaṃ gantvā sambodhiṃ pāpuṇissasi.”
46. Vicinanto tadā dakkhiṃ aṭṭhamaṃ *adhiṭṭhāna-pāramiṃ*
pubbakehi mahesīhi āsevitā-nisevitāṃ,-
47. “Yathāpi pabbato selo acalo su-ppatitṭhito
na kampati bhusa-vātehi, saka-tṭhāne va tiṭṭhati;
48. Tath’ eva tvam-pi adhiṭṭhāne sabbadā acalo bhava,
adhiṭṭhāna-pāramiṃ gantvā sambodhiṃ pāpuṇissasi.”

1. Variant : *utu-passe*.

49. Vicinanto tadā dakkhiṃ *mettā-pāramiṃ*
pubbakehi mahesīhi āsevitā-nisevitāṃ,-
50. “Yathāpi udakaṃ nāma kalyāṇe pāpake jane
samaṃ pharati sītena, pavāheti rajo-malaṃ;
51. Tath’ eva tvam pi ahita-hite samaṃ mettāya bhāvaya,
mettā-pāramitaṃ gantvā sambodhiṃ pāpuṇissasi.”
52. Vicinanto tadā dakkhiṃ dasamaṃ *upekhā-pāramiṃ*
pubbakehi mahesīhi āsevitā-nisevitāṃ,—
53. “Yathāpi paṭhavī nāma nikkhittaṃ asuciṃ suciṃ
upekkhati ubho p’ ete kopānunaya-vajjitā;
54. Tath’ eva tvam-pi sukha-dukkhe tulā bhūto sadā bhava,
upekhā-pāramitaṃ gantvā sambodhiṃ pāpuṇissasi.”
55. Ettakā yeva te loka ye *dhammā bodhi-pācanā*,
tat’ uddhaṃ n’ atthi aññatra, daḷhaṃ tattha patitṭhahā-ti.

2. REJOICINGS AT SIDDHATTHA’S BIRTH

1. Ānanda-jāte Tīdasa-gaṇe patīte
sakkacca Indaṃ suci-vasane ca deve
dussaṃ gahetvā ati-r-iva thomayante
Asito isi addasa divā-vihāre.
2. Disvāna deve mudita-mane udagge
cittimkaritvā idam-avocāsi tattha:
“kiṃ deva-saṃgho ati-r-iva kalya-rūpo,
dussaṃ gahetvā bhamayatha kiṃ paṭicca.
3. Yadā pi āsi asurehi saṅgamo¹
jāyo surānaṃ asurā parājita,
tadā pi n’ etādiso lomahaṃsano;
kim-abbhutaṃ daṭṭhu² marū pamoditā.
4. Seḷenti gāyanti ca vādayanti ca
bhujāni poṭhenti ca naccayanti ca,
pucchāmi vo ’haṃ Meru-muddha-vāsine,
dhunātha me saṃsayāṃ khippa, mārisā.”
5. “So Bodhisatto ratana-varo atulyo
manussa-loke hita-sukhatāya jāto
Sakyānaṃ gāme janapade Lumbineyye,
ten’ amha tutṭhā ati-r-iva kalya-rūpā.

1. Variant : *saṅgāmo*. 2. Variant : *daṭṭhum*.

6. So sabba-satt'-uttamo agga-puggalo
narāsabho sabba-pajānam-uttamo,
vattessati cakkam Isi'-vhaye vane
nadam va sīho balavā migābhībhū."
7. Tam saddam sutvā turitam-avaṃsari so,
Suddhodanassa tada¹ bhavanam upāgami,
nisajja tattha idam-avocāsi Sakye :
"kuhim kumāro, aham-api datthu-kāmo."
8. Tato kumāram jalitam-iva suvaṇṇam
ukkā-mukhe va su-kusala-sampahattham
daddallamānam siriyā anoma-vaṇṇam
dassesum puttam Asita'-vhayassa Sakyā.
9. Disvā kumāram sikhim-iva pajjalantaṃ
tārāsabham va nabhasi-gamaṃ visuddham
suriyan-tapantaṃ sarada-r-iv' abbha-muttaṃ
ānanda-jāto vipulaṃ alattha pītiṃ.
10. Aneka-sākhañ-ca sahassa-maṇḍalaṃ
chattaṃ marū dhārayum antalikkhe,
suvaṇṇa-daṇḍā vītipatanti cāmarā,
na dissare cāmara-chatta-gāhakā.
11. Disvā jaṭi Kaṇhasiri'-vhayo isi
suvaṇṇa-nekkham viya paṇḍu-kambale
setaṇ-ca chattaṃ dhariyanta'² muddhani
udaggacitto sumano paṭiggahe.
12. Paṭiggahetvā pana Sakya-puṇḍavaṃ
jigimsako lakkhaṇa-manta-pāragū
pasanna-citto giram-abbhudīrayi :
"anuttar' āyam dipadānam-uttamo."

3. THE CHRONICLE OF GOTAMA BUDEHA

(Abridged)

1. Aham etarahi Buddho Gotamo Sakya-vaḍḍhano
padhānam padahitvā patto sambodhim-uttamaṃ.
2. Brahmunā yācito santo dhamma-cakkam pavattayim,
atthārasannaṃ koṭīnaṃ paṭhamābhisamayo ahu.
3. Tato parañ-ca desento nara-deva-samāgamo,
gaṇanāya na vattabbo, dutiyābhisamayo ahu.

1. *tada* for *tadā*, metri causa.

2. Variant : *dhārayantaṃ*.

4. Idh' evāhaṃ etarahi ovadiṃ mama atrajaṃ,
gaṇanāya na vattabbo, tatiyābhisamayo ahu.
5. Eko va sannipāto me sāvakānaṃ mahesinaṃ
addhatelasa-satānaṃ bhikkhūnaṃ-āsi samāgamo.
6. Phalaṃ ākaṅkhamānaṃ bhava-cchanda-jahesinaṃ
catu-saccaṃ pakāsesiṃ anukampāya pāṇinaṃ.
7. Dasa-visa-sahassānaṃ dhammābhisamayo ahu,
eka-dvinnaṃ abhisamayo gaṇanāto asaṅkheyyo.
8. Anāsavā vītarāgā santacittā samāhitā
bhikkhū 'nekasatā sabbe parivārenti maṃ sadā.
9. Idāni ye etarahi jahanti mānusaṃ bhavaṃ
appatta-mānasā sekhā te bhikkhū viññū-garahitā.
10. Ariy'-añjasaṃ thomayantā sadā dhamma-ratā janā
bujjhissanti satimanto saṃsāra-saritā narā.
11. Nagaraṃ Kapilavatthu me, rājā Suddhodano pitā,
mayhaṃ janettikā mātā Māyā devī-ti vuccati.
12. Ekūna-tiṃsa-vassāni agāraṃ ajjhā-'haṃ-vasiṃ*,
Rāmo¹ Surāmo² Subhato³ tayo pāsāda-m-uttamā.
13. Cattārīsa-sahassāni nāriyo samalaṃkatā
Yasodharā⁴ nāma nārī, Rāhulo nāma atrajo.
14. *Nimitte caturo* disvā assa-yānena nikkhamiṃ
cha-bbassaṃ padhāna-cāraṃ acarīṃ dukkaraṃ ahaṃ.
15. Bārāṇasī-Isipatane *cakkaṃ pavattitaṃ* mayā,
ahaṃ Gotama-sambuddho *sarano*⁵ sabba-pāṇinaṃ.
16. Kolito Upatisso ca dve bhikkhū *agga-sāvakā*,
Ānando nāma' *upatthāko* santikāvacaro mama.
17. Khemā Uppalavaṇṇā ca bhikkhunī *agga-sāvikā*,
Citto ca Hatthālavako *agg'upatthāk'-upāsakā*.
18. Nanda-mātā ca Uttarā *agg'upatthik'-upāsikā*,
ahaṃ assattha-mūlamhi patto *sambodhim*-uttamaṃ.
19. Byāma-ppabhā sadā mayhaṃ soḷasa-hattham-uggatā⁶
appaṃ vassa-sataṃ āyu idān' etarahi vijjati.
20. Tāvata tiṭṭhamāno 'haṃ tāremi janataṃ bahum,
ṭhapayitvāna dhammokkaṃ pacchimaṃ jana-bodhanaṃ.⁷

* For *ahaṃ ajjhāvasiṃ*.

3. Variant : *Subhako*.6 Variant : *uggato*.1. Variant : *Rammo*.4. Variant : *Bhaddakaccā*.7. Variant : *pacchima-jana*.2. Variant : *Surammo*.5. Variant : *saraṇaṃ*.

21. Aham-pi na cirass' eva saddhiṃ *sāvaka-saṃghato*
idh' eva *parinibbissaṃ* aggīv' āhāra-saṅkhayā-ti.

4. SARAṆAM

1. Bahum ve saraṇaṃ yanti pabbatāni vanāni ca
ārāma-rukḥa-cetiyāni manussā bhaya-tajjitā.
2. N' etaṃ saraṇaṃ khemaṃ n' etaṃ saraṇaṃ-uttamaṃ,
n' etaṃ saraṇaṃ-āgama-sabba-dukkhā pamuccati.
3. Yo ca Buddhañ-ca Dhammañ-ca Saṃghañ-ca saraṇaṃ gato,
cattāri ariya-saccāni samma-ppaññāya passati.
4. Etaṃ kho saraṇaṃ khemaṃ, etaṃ saraṇaṃ-uttamaṃ,
etaṃ saraṇaṃ-āgama sabba-dukkhā pamuccati.
5. *Maggān'-atthaṅgiko* seṭṭho, *saccānaṃ caturo padā*,
virāgo seṭṭho dhammānaṃ, dipadānañ-ca Cakkhumā.

5. MANGALAM

1. "Bahu devā manussā ca maṅgalāni acintayum
ākaṅkhamānā sotthānaṃ, brūhi maṅgalam-uttamaṃ."
2. -"Asevanā ca bālānaṃ paṇḍitānañ-ca sevānā
pūjā ca pūjaneyyānaṃ, etaṃ-maṅgalam-uttamaṃ.
3. Patirūpa-desā-vāso [ca] pubbe ca kata-puññatā
atta-sammā-paṇidhi ca, etaṃ-maṅgalam-uttamaṃ.
4. Bāhusaccañ-ca sippañ-ca vinayo ca susikkhito
subhāsītā ca yā vācā, etaṃ-maṅgalam-uttamaṃ.
5. Mātā-pitu-upaṭṭhānaṃ putta-dārassa saṅgaho
anākulā ca kammantā, etaṃ-maṅgalam-uttamaṃ.
6. Dānañ-ca dhamma-cariyā ca nītakānañ-ca saṅgaho
anavajjāni kammāni, etaṃ-maṅgalam-uttamaṃ.
7. Ārati virati pāpā majja-pānā ca saññamo
appamādo ca dhammesu, etaṃ-maṅgalam-uttamaṃ.
8. Gāravo ca nivāto ca santuṭṭhī ca kataññutā
kālena dhamma-savanaṃ, etaṃ-maṅgalam-uttamaṃ.
9. Khantī ca sovacassatā samaṇānañ-ca dassanaṃ
kālena dhamma-sācchā, etaṃ-maṅgalam-uttamaṃ.
10. Tapo ca brahma-cariyañ-ca ariya-saccāna'-dassanaṃ
nibbāna-sacchikiriya ca, etaṃ-maṅgalam-uttamaṃ.

11. Phutṭhassa loka-dhammehi cittaṃ yassa¹ na kampati
asokaṃ virajaṃ khemaṃ, etaṃ-maṅgalaṃ-uttamaṃ.
12. Etādisāni katvāna sabbattha-m-apaṛājita
sabbattha sotthiṃ gacchanti, [taṃ] tesaṃ maṅgalaṃ-uttamaṃ.”

6. NIDHI

1. Nidhiṃ nidheti puriso gambhīre odak’-antike :
“atthe kicce samuppanne atthāya me bhavissati.
2. Rājato vā du-r-uttassa corato pīlitaṃ vā,
iṇassa vā pamokkhāya, dubbhikkhe āpadāsu”-
etad-atthāya lokasmiṃ nidhi nāma nidhīyate.
3. Tāva-sunihito santo gambhīre odak’-antike
na sabbo sabbadā eva tassa taṃ upakappati :
4. Nidhi vā ṭhānā cavati, saññā vā ’ssa vimuyhati,
nāgā vā apanāmenti, yakkhā vā pi haranti naṃ.
5. Appiyā vā pi dāyādā uddharanti apassato
yadā puñña-kkhayo hoti, sabbam-etaṃ vinassati.
6. Yassa dānena sīlena saṃyamena damena ca
nidhi sunihito hoti itthiyā purisassa vā,
7. Cetiyaṃ vā Saṃghe vā puggale atithīsu vā,
mātari pitari vā pi atho jeṭṭhamhi bhātari.
8. Eso nidhi sunihito ajeyyo anugāmiko;
pahāya gamanīyesu etaṃ-ādāya gacchati.
9. Asādhāraṇa-m aññesaṃ, a-cora-haraṇo nidhi;
kayirātha dhīro puññāni, yo nidhi anugāmiko.

7. PUTTA

1. Pañca-ṭṭhānāni sampassaṃ puttāṃ icchanti paṇḍitā :
“bhato vā no bharissati, kiccaṃ vā no karissati,
kula-vamso ciraṃ tiṭṭhe¹, dāyajjaṃ paṭipajjati,
atha vā pana petānaṃ dakkhiṇaṃ anu-ppadassati”;
ṭhānān’ etāni sampassaṃ puttāṃ icchanti paṇḍitā.
2. Tasmā santo sappurisā kataññū kata-vedino
bharanti mātā-pitaro pubbe katam-anussaraṃ
karonti nesaṃ kiccāni yathā taṃ pubba-kāriṇaṃ,

1. Variant : ṭhossati.

ovāda-kārī bhata-posī kula-vaṃsaṃ ahāpayam
saddho sīlena sampanno putto hoti pasamsiyo.

3. Bahunnaṃ vata atthāya sappañño gharam āvasaṃ
mātaraṃ pitaraṃ pubbe rattin-divaṃ atandito
pūjeti saha dhammena pubbe katam-anussaraṃ;
anāgāre pabbajite apace brahmacārayo
niviṭṭha-saddho pūjeti ñatvā dhamme ca pesalo,
rañño hito deva-hito ñātinaṃ sakhinaṃ hito
sabbesaṃ sa hito hoti saddhamme su-ppatiṭṭhito
vineyya macchera-malaṃ sa lokaṃ bhajate sivaṃ.

8. FOUR NOT TO BE DESPISED

1. Khattiyaṃ jāti-sampannaṃ abhijātāṃ yasassināṃ
'daharo'-ti nāvajāneyya, na naṃ paribhave naro;
ṭhānaṃ hi so manuss' indo rajjaṃ laddhāna khattiyo,
so kuddho rāja-daṇḍena tasmaṃ pakkamate bhusaṃ,
tasmā taṃ parivajjeyya rakkhaṃ jīvitam-attano.
2. Gāme vā yadi vāraññe yattha passe bhujāṅgamaṃ
'daharo'-ti nāvajāneyya, na naṃ paribhave naro;
uccāvacehi vaṇṇehi urago carati tejasā¹,
so āsajja ḍaṃse bālaṃ naraṃ nāriṇ-ca ekadā,
tasmā taṃ parivajjeyya rakkhaṃ jīvitam-attano.
3. Pahūta-bhakkhaṃ jālinaṃ kaṇha-vattaniṃ
'daharo'-ti nāvajāneyya, na naṃ paribhave naro;
laddhā hi so upādānaṃ mahā hutvāna pāvako
so āsajja ḍahe bālaṃ naraṃ nāriṇ-ca ekadā,
tasmā taṃ parivajjeyya rakkhaṃ jīvitam-attano.
Vanaṃ yad-aggi ḍahati pāvako kaṇha-vattanī
jāyanti tattha pāroha ahorattānaṃ-accaye.
4. Yaṇ-ca kho sīla-sampanno bhikkhu ḍahati tejasā
na tassa putta-pasavo dāyādā vindare dhanam;
anapaccā adāyādā tālāvatthu bhavanti te,
tasmā hi paṇḍito poso sampassaṃ attham-attano
bhujāṅgamaṃ pāvakaṇ-ca khattiyaṇ-ca yasassināṃ
bhikkhuṇ-ca sīla-sampannaṃ sammad-eva samācare.

1. Variant : *tejasī*.

9. KODHANA

1. Kodhano dubbaṇṇo hoti, atho dukkham-pi seti so,
atho atthaṃ gahetvāna anattaṃ adhipajjati.
2. Tato kāyena vācāya vaṇaṃ¹ katvāna kodhano
kodhābhibhūto puriso dhana-jāniṃ nigacchati.
3. Kodha-sammada-sammatto āyasakkhaṃ² nigacchati,
ñāti-mittā suhajjā ca parivajjenti kodhanaṃ.
4. Anatta-janano kodho, kodho citta-ppakopano,
bhayan antarato jātaṃ, taṃ jano nāvabujjhati.
5. Kuḍḍho atthaṃ na jānāti, kuḍḍho dhammaṃ na passati,
andha-tamaṃ tadā hoti, yaṃ kodho sahate naraṃ.
6. Yaṃ kuḍḍho uparodheti su-karaṃ viya du-kkaraṃ,
pacchā so, vigate kodhe, aggi-daddho 'va tappati.
7. Dummaṅku 'yaṃ padusseti dhūm'-aggimhi 'va pāvako,
yato paṭāyati kodho yena kujjhanti mānavā.
8. Nāssa hiri na ottappaṃ na vā cā³ hoti gāravo
kodhena abhibhūtassa na dīpaṃ hoti kiñcanaṃ.
9. Kuḍḍho hi pitaraṃ hanti, kuḍḍho hanti sa-mātaraṃ,
kuḍḍho hi brāhmaṇaṃ hanti, hanti kuḍḍho puthujjanaṃ.
10. Att'-upamā hi te sattā, attā hi paramaṃ piyo,
hanti kuḍḍho puth' attānaṃ nānā-rūpesu mucchito.
11. Asinā hanti attānaṃ, visaṃ khādanti mucchitā,
rajjuyā baddhā mīyanti pabbate api kandare.
12. It'-āyaṃ kodha-rūpena maccu-pāso guhāsayo,
taṃ damena samucchinde paññā-viriyena diṭṭhiyā,
ekaṃ-ekaṃ akusalaṃ samucchindati paṇḍito.

10. VASALA

1. Kodhano upanāhī ca pāpa-makkhī ca yo naro
vipanna-diṭṭhi māyāvī, taṃ jaññā 'vasalo' iti.
2. Ekajaṃ vā dijaṃ vā pi yo 'dha pāṇāni himsati,
yassa pāṇe dayā n' atthi, taṃ jaññā 'vasalo' iti.
3. Gāme vā yadi vāraññe yaṃ paresaṃ mamāyitaṃ
theyyā adinnaṃ ādiyati, taṃ jaññā 'vasalo' iti.

1. Variant : *vādhaṃ*.2. Variant : *āyasakyaṃ*.3. *cā* for *ca*, *metri causa*.

4. Yo have iṇam-ādāya, cujjamāno¹ palāyati :
“na hi te iṇam-atthi”-ti, taṃ jaññā, ‘vasalo’ iti.
5. Yo atta-hetu para-hetu dhana-hetu ca² yo naro
sakkhi-putṭho musā brūti, taṃ jaññā ‘vasalo’ iti.
6. Yo ñātīnaṃ sakhinaṃ³ vā dāresu paṭidissati
sahasā sampiyena vā, taṃ jaññā, ‘vasalo’ iti.
7. Yo mātaraṃ vā pitaraṃ vā jiṇṇakaṃ gata-yobbanam
pahū⁴ santo na bharati, taṃ jaññā, ‘vasalo’ iti.
8. Yo atthaṃ pucchito santo anatthaṃ anusāsati,
paṭicchannena manteti, taṃ jaññā, ‘vasalo’ iti.
9. Yo brāhmaṇaṃ vā samaṇaṃ vā aññaṃ vā pi vaṇibbakaṃ
musāvādena vañceti, taṃ jaññā ‘vasalo’ iti.
10. Yo c’ attānaṃ samukkaṃse parañ-ca-m-avajānāti,
nihīno sena mānena, taṃ jaññā ‘vasalo’ iti.
11. Rosako kadariyo ca pāpiccho maccharī saṭho
ahiriko anottāpī, taṃ jaññā ‘vasalo’ iti.
12. Yo Buddhaṃ paribhāsati atha vā tassa sāvakam
paribbājam gahaṭṭhaṃ vā, taṃ jaññā ‘vasalo’ iti.
13. Yo ve anarahā santo araham paṭijānāti⁵
coro sa-brahmake loke, esa kho vasalādhamo.
14. Ajjhāyaka-kule jātā brāhmaṇā manta-bandhavā,
te ca pāpesu kammesu abhiṇham upadissare,
15. Diṭṭhe va dhamme gūrayhā, samparāye ca duggati,-
na ne jāti nivāreti duggaccā garahāya vā.
16. Na jaccā vasalo hoti, na jaccā hoti brāhmaṇo,
kammanā vasalo hoti, kammanā hoti brāhmaṇo.

11. FOUR TYPES OF PERSON

1. Daliddo puriso, rāja, a-ssaddho hoti maccharī
kadariyo pāpa-saṅkappo micchā-diṭṭhi anādaro,
samaṇe brāhmaṇe vāpi aññe vāpi vaṇibbake
akkosati paribhāsati natthiko hoti rosako,
dadamānānaṃ nivāreti yācamānāna’-bhojanaṃ;
tādiso puriso, rāja, mīyamāno, janādhīpa,
upeti nirayaṃ ghoram-tamo tama-parāyaṇo.

1. Variant : *bhuñjāmāno*.

2. Variant : *vā*.

3. Variant : *sakhānaṃ*

4. Variant : *bahu*.

5. Variant : *jānati*.

2. Daliddo puriso, rāja, saddho hoti a-maccharī
dadāti seṭṭha-saṅkappo a-vyagga-mānaso naro,
samaṇe brāhmaṇe vāpi aññe vāpi vaṇibbake
uṭṭhāya abhivādeti, sama-cariyāya sikkhati,
dadamānānaṃ na vāreti yācamānāna'-bhojanaṃ;
tādiso puriso, rāja, mīyamāno, janādhipa,
upeti tidivaṃ ṭhānaṃ-tamo joti parāyaṇo.
3. Aḍḍho ce¹ puriso, rāja, a-ssaddho hoti maccharī
kadariyo pāpa-saṅkappo micchā-diṭṭhi anādarō,
samaṇe brāhmaṇe vāpi aññe vāpi vaṇibbake
akkosati paribhāsati natthiko hoti rosako,
dadamānānaṃ nivāreti yācamānāna'-bhojanaṃ;
tādiso puriso, rāja, mīyamāno, janādhipa,
upeti nirayaṃ ghoram-joti tama parāyaṇo.
4. Aḍḍho ce puriso, rāja, saddho hoti a-maccharī
dadāti seṭṭha saṅkappo a-vyagga-mānaso naro,
samaṇe brāhmaṇe vāpi aññe vāpi vaṇibbake
uṭṭhāya abhivādeti, sama-cariyāya sikkhati,
dadamānānaṃ na nivāreti yācamānāna'-bhojanaṃ;
tādiso puriso, rāja, mīyamāno, janādhipa,
upeti tidivaṃ ṭhānaṃ-joti joti-parāyaṇo.

12. DOWNFALL OF THE BRĀHMAṆAS

1. Isayo pubbakā āsum saññat'-attā tapassino
pañca kāmagaṇe hitvā atta-d-attham-acārisuṃ.²
2. Na pasū brāhmaṇān'-āsum na hiraññaṃ na dhāniyaṃ,
sajjhāya-dhana-dhaññāsum, brahmaṃ nidhim-apālayuṃ.
3. Yaṃ tesam pakatam³ āsi dvāra-bhattam upaṭṭhitam
saddhā-pakatam-esānaṃ dātave tad-amaññisum.
4. Nānā-ratthehi vatthehi sayanehi' āvasatthehi ca
phītā janapadā raṭṭhā te namassimsu brāhmaṇe.
5. Avajjhā brāhmaṇā āsum ajeyyā dhamma-rakkhitā
na ne koci nivāresi kula dvāresu sabbaso.
6. Atṭha-cattārīsam vassāni [komāra] brahma-cariyaṃ carimsu te,
vijjācaraṇa pariyeṭṭhiṃ acarum brāhmaṇā pure.

1. Variant : *ve* and *below*.

2. Variant : *-isu*, *-isum for-imsu*, *metri causa*. 3. Variant : *nesam bhatakam*.

7. Brahma-cariyañ-ca sīlañ ca ajjavam maddavam tapam
soraccam avihimsañ-ca khantiñ-cāpi avaṇṇayum.
8. Yo nesam paramo āsi brahmā dalha-parakkamo
sa vāpi methunam dhammam supinantena nāgamā.
9. Tassa vattam-anusikkhantā idh'eke viññu jātikā
brahma-cariyañ-ca sīlañ-ca khantiñ-cāpi avaṇṇayum.
10. Taṇḍulam sayanam vattham sappi-telañ-ca yāciya
dhammena samudānetvā tato yaññam akappayum;
upaṭṭhitasmiṃ yaññasmim nāssu gāvo haniṃsu te.
11. "Yathā mātā pitā bhātā aññe vāpi ca ñātakā,
gāvo no paramā mittā, yāsu jāyanti osadhā.
12. Annadā baladā c' etā vaṇṇadā sukhadā tathā"-
etam-atthavasam ñatvā nāssu gāvo haniṃsu te.
13. Sukhumālā mahākāyā vaṇṇavanto yasassino
brāhmaṇā sehi dhammehi kiccākkicesu ussukā
yāva loka avattiṃsu, sukham-edhitth' ayam pajā.
14. Tesam āsī vipallāso disvāna aṇuto aṇum
rājino ca viyākāram, nāriyo samalaṅkatā.
15. Rathe cājañña-saṃyutte sukate citta-sobhane¹
nivesane niveše ca vibhatte bhāgasō mite.
16. Gomāṇḍala-pariphūḷham² nārīvara-gaṇāyutam
ulāram mānusaṃ bhogaṃ abhijjhāyimsu brāhmaṇā.
17. Te tattha mante ganthetvā Okkākaṃ tad-upāgamum.
"Pahūta-dhana-dhañño 'si, yajassu, bahu te dhanam".
18. Tato ca rājā saññatto brāhmaṇehi rathesabho
assa-medham purisa-medham (sammāpāsam) vājapeyyam
niraggalam
-ete yāge yajitvāna brāhmaṇānam adā dhanam.
19. Te ca tattha dhanam laddhā sannidhiṃ samarocayum,
tesam icchāvatipñānam bhiyyo taṇhī pavaḍḍhatha;
te tattha mante ganthetvā Okkākaṃ puna-m-upāgamum.
20. "Yathā āpo ca paṭhavī ca hiraññam dhana-dhāniyam,
evam gāvo manussānam, parikkhāro so hi pāṇinam;
yajassu, bahu te vittam; yajassu, bahu te dhanam".
21. Tato ca rājā saññatto brāhmaṇehi rathesabho
'nekā sata-sahassiyo gāvo yaññe aghātayi.

1. Variant : *citta-sibbane*.

2. Variant : *paribbūḷham*.

22. Tato ca devā pitaro Indo asura-rakkhasā
“adhammo” iti pakkandum, yaṃ satthaṃ nipatī gave.
23. Tayo rogā pure āsum : icchā, anasanaṃ, jarā;
pasūnañ-ca samārambhā atthā-navuti-m-āgamum.
24. Eso adhammo daṇḍānaṃ okkanto purāṇo ahū¹:
adūsikāyo haññanti, dhammā dhamṣenti yājakā.
25. Evaṃ eso anudhammo porāṇo viññu-garahito,
yattha edisakaṃ passati, yājakaṃ garahati jano.
26. Evaṃ dhamme viyāpanne vibhinnā sudda-vessikā,
puthu vibhinnā khattiyā, patiṃ bhariyā avamaññatha.
27. Khattiyā brahma-bandhū ca ye c’aññe gotta-rakkhitā
jāti-vādaṃ niraṃkatvā kāmānaṃ vasam-āgamum.

13. BUDDHA ON JĀTI

1. Anuññāta-paṭiññātā tevijjā mayaṃ asm’ ubho
ahaṃ Pokkharasātissa Tārakkhass’ āyaṃ māṇavo.
2. Tesam no jāti-vādasmim vivādo atthi, Gotama;
“jātiyā brāhmaṇo hoti” Bhāradvājo-ti bhāsati,
ahañ-ca “kammanā” brūmi, evaṃ jānāhi, Cakkhuma.
3. Te na sakkoma saññattum aññam-aññaṃ mayaṃ ubho,
bhavantaṃ puttṭhum-āgambhā ‘Sambuddhaṃ’ iti vissutaṃ’.
4. “Tesam vo ’haṃ vyakkhissaṃ [Vāsetthā-ti Bhagavā]
anupubbaṃ yathā-tathaṃ
jāti-vibhaṅgaṃ pāṇānaṃ, añña-m-añña hi jātiyo.
5. Tiṇa-rukkhe pi jānātha, na cāpi paṭijānare
liṅgaṃ jātimayaṃ tesam, añña-m-añña hi jātiyo.
6. Tato kīṭe pataṅge ca yāva kuntha-kipillike,
liṅgaṃ jātimayaṃ tesam, añña-m-añña hi jātiyo.
7. Catuppade pi jānātha, khuddake ca mahallake,
liṅgaṃ jātimayaṃ tesam, añña-m-añña hi jātiyo.
8. Tato pakkhī pi jānātha patta-yāne vihaṅgame,
liṅgaṃ jātimayaṃ tesam, añña-m-añña hi jātiyo.
9. Yathā etāsu jātisu liṅgaṃ jātimayaṃ puthu,
evaṃ n’ atthi manussesu liṅgaṃ jātimayaṃ puthu.
10. Na hatthehi na pādehi n’ aṅgulīhi nakhehi vā
na jaṃghāhi na ūrūhi na vaṇṇena sarena vā
liṅgaṃ jātimayaṃ n’ eva, yathā aññāsu jātisu.

1. Variant : *purāṇo āhu*

11. Paccattam sa-sarīresu manussesv-etam na vijjati,
vokārañ-ca manussesu samaññāya pavuccati.
12. Yo hi koci manussesu go-rakkham upajīvati,
evam Vāsetṭha jānāhi : kassako so, na brāhmaṇo.
13. Yo hi koci manussesu puthu sippena jīvati,
evam Vāsetṭha jānāhi : sippiko so, na brāhmaṇo.
14. Yo hi koci manussesu vohāram upajīvati,
evam Vāsetṭha jānāhi : vāñijo so, na brāhmaṇo.
15. Yo hi koci manussesu para-pessena jīvati,
evam Vāsetṭha jānāhi : pessiko so, na brāhmaṇo.
16. Yo hi koci manussesu adinnam upajīvati,
evam Vāsetṭha jānāhi : coro eso, na brāhmaṇo.
17. Yo hi koci manussesu issattham upajīvati,
evam Vāsetṭha jānāhi : yodhājīvo, na brāhmaṇo.
18. Yo hi koci manussesu porohiccena jīvati,
evam Vāsetṭha jānāhi : yājako so, na brāhmaṇo.
19. Yo hi koci manussesu gāmaṃ ratṭhañ-ca bhuñjati,
evam Vāsetṭha jānāhi : rājā eso, na brāhmaṇo.
20. Na c'āham brāhmaṇam brūmi yonijam matti-sambhavam.
'bho-vādī' nāma so hoti, sa ve hoti sa-kiñcano;
akiñcanam anādānam tam-aham brūmi brāhmaṇam.
21. Sabba-saṃyojanam chetvā yo ve na paritassati,
saṅgātigam viṣaṃyuttam tam-aham brūmi brāhmaṇam.
22. Yo imam palipathan duggam saṃsāram moham-accagā,
tiṇṇo pārāgato jhāyī anejo a-katham-kathī
anupādāya nibbuto, tam-aham brūmi brāhmaṇam.
23. Na jaccā brāhmaṇo hoti, na jaccā hoti a-brāhmaṇo,
kammanā brāhmaṇo hoti, kammanā hoti a-brāhmaṇo.
24. Kassako kammanā hoti, sippiko hoti kammanā,
vāñijo kammanā hoti, pessiko hoti kammanā.
25. Coro pi kammanā hoti, yodhājīvo pi kammanā,
yājako kammanā hoti, rājā pi hoti kammanā.
26. Evam-etam yathā-bhātam kammaṃ passantī paṇḍitā
paṭicca-samuppāda-dassā kamma-vipāka-kovidā.
27. Kammanā vattati loko, kammanā vaṭṭati pajā,
kamma-nibandhanā sattā rathass' āñña yāyato.
28. Tapena brahma-cariyena saṃyamena damena ca—
etena brāhmaṇo hoti, etam brāhmaṇam-uttamam.

14. GĀTHĀS OF GAYĀ-KASSAPA

1. Pāto majjhantikam sāyam tikkhattum divasass' aham
otarim udakam sotam Gayā Gaya-phagguyā.
2. Yam mayā pakatam pāpam pubbe aññāsu jātisu,
tan 'dānīdha pavāhemi, -evam-diṭṭhi pure aham.
3. Sutvā subhāsitam vācam dhamm'-attha-sahitam padam
tatham yathāvakam attham yoniso paccavekkhisam.
4. Niṇhāta-sabba-pāpo 'mhi nimmalo payato suci,
suddho Suddhassa dāyādo, putto Buddhassa oraso.
5. Ogayh' *aṭṭhaṅgikam* sotam sabbam pāpam pavāhayim;
tisso vijjā ajjhagamim, katam Buddhassa sāsanam-ti.

15. GĀTHĀS OF MĀLUNKYĀPUTTA

1. Manujassa pamattacārino taṇhā vaḍḍhati mālūvā viya;
so palavatī hurāhuram phalam-iccam 'va vanasmi'-vānaro.
2. Yam esā sahatī jammī taṇhā loka visattikā,
sokā tassa pavaḍḍhanti abhivaḍḍham va bīraṇam.
3. Yo ve tam sahatī jammim taṇham loka duraccayam,
sokā tamhā papatanti udabindu 'va pokkharā.
4. Tam vo vadāmi, bhaddam vo, yāvanti' ettha samāgatā :
"Taṇhāya mūlam khaṇatha usīrattho 'va bīraṇam,
mā vo naḷam 'va soto 'va Māro bhañji puna-ppunam.
5. Karetha Buddhavacanam, khaṇo ve mā upaccagā,
khaṇātītā hi socanti nirayamhi samappitā.
6. Pamādo rajo sabbadā, pamādānupatito rajo;
appamādena vijjāya abbahe sallam-attano''-ti.

16. GĀTHĀS OF JENTA PUROHITAPUTTA

1. Jātimadena matto 'ham bhoga-issariyena ca
saṇṭhāna-vaṇṇa-rūpena mada matto acāri-'ham.
2. Nāttano samakam kañci atirekañ-ca maññisam
atimāna-hato bālo patthaddho ussita-ddhajo.
3. Mātaram pitarañ-cāpi aññe pi garu-sammate
na kañci abhivādesim māna-tthaddho anādaro.
4. Disvā vināyakam aggam sārathīnam var'-uttamam
tapantam-iva ādiccam bhikkhu-saṅgha-purakkhatam,

5. Mānaṃ madañ-ca chaḍḍetvā vip̐pasannena cetasā
sirasā abhivādesiṃ sabba-sattānaṃ-uttamaṃ.
6. Atimāno ca omāno pahīnā su-samūhatā;
asmi-māno samucchinno, sabbe māna-vidhā hatā-ti.

17. GĀTHĀS OF BHADDA

1. Eka-putto ahaṃ āsiṃ, piyo mātu, piyo pitu,
bahūhi vata-cariyāhi laddho āyācanāhi ca.
2. Te ca maṃ anukampāya attha-kāmā hitesino
ubho pitā ca mātā ca Buddhassa upanāmayuṃ:
3. ‘‘Kicchā laddho ayaṃ putto sukhumālo sukh’-edhito,
imaṃ dadāma te, nātha, Jinassa paricārakaṃ’’.
4. Satthā ca maṃ paṭiggayha Ānandaṃ etad-abravi
‘‘Pabbājehi imaṃ khippaṃ, hessaty-ājāniyo ayaṃ’’.
5. Pabbājetvāna maṃ Satthā vihāraṃ pavisī Jino;
anogatasamiṃ suriyasmiṃ tato cittaṃ vimucci me.
6. Tato Satthā niraṃkatvā paṭisallāna-v-utthito
‘‘ehi Bhaddā’’-ti maṃ āha; sā me āsūpasampadā.
7. Jātiyā satta-vassena laddhā me upasampadā;
tisso vijjā anuppattā; aho dhamma-sudhammatā-ti.

18. GĀTHĀS OF SUNTA

1. Nīce kulamhi jāto ’haṃ daḷiddo appa-bhojano;—
hīnaṃ kammaṃ mamaṃ āsi, ahoṃ puppha-chaḍḍako.
2. Jigucchito manussānaṃ paribhūto ca vambhito
nīcaṃ manam karitvāna vandissaṃ bahukaṃ janāṃ.
3. Ath’ addasāsiṃ Sambuddhaṃ bhikkhu-saṃgha-purakkhataṃ
pavisantaṃ mahāvīraṃ Māgadhānaṃ pur’-uttamaṃ.
4. Nikkhipitvāna byābhaṅgiṃ vandituṃ upasaṃkamim;
mam-eva anukampāya atthāsi puris’-uttamo.
5. Vanditvā Satthuno pāde ekam-antaṃ thito tadā
pabbajjaṃ ahaṃ āyāciṃ sabba-sattānaṃ uttamaṃ.
6. Tato kāruṇiko Satthā sabba-lokānukampako
‘ehi bhikkhū’-ti maṃ āha; sā me āsūpasampadā.
7. So ’haṃ eko araṇṇasmiṃ viharanto atandito
akāsiṃ Satthu vacanaṃ, yathā maṃ ovadī Jino.

8. Rattiyā paṭhamam yāmam pubba-jātim anussarim,
rattiyā majjhimam yāmam dibba-cakkhum visodhitam,
rattiyā pacchime yāme tamo-kkhandham padālayim.
9. Tato ratyā vivasane suriyass' uggamanam pati
Indo Brahmā ca āgantvā maṃ namassimsu pañjalī.
10. "Namo te purisājañña, namo te puris'-uttama,
yassa te āsavā khīṇā; dakkhiṇeyyo'si, mārisa'".
11. Tato disvāna maṃ Satthā deva-saṃgha-purakkhatam
sitam pātu-karivāna imam-attham abhāsatha :
12. "Tapena brahma-cariyena saṃyamena damena ca—
etena brāhmaṇo hoti, etaṃ brāhmaṇam-uttaman'"¹-ti.

19. GĀTHĀS OF NANDUTTARĀ

1. Aggim candañ-ca suriyañ-ca devatā ca namassi-'ham,
nadī-titthāni gantvāna udakam oruhāmi 'ham.
2. Bahū-vata-samādānā aḍḍham sīsassa olikhim,
chamāya seyyam kappemi ratti-bhattam na bhuñji-'ham
3. Vibhūsana-maṇḍana-ratā nhāpan'-ucchādanehi ca
upakāsim imam kāyam kāma-rāgena attitā.
4. Tato saddham labhitvāna pabbajim anagāriyam,
disvā kāyam yathā-bhūtam kāma-rāgo samūhato.
5. Sabbe bhavā samucchinnā icchā ca patthanā pi ca,
sabba-yoga-visaṃyuttā santim pāpuṇim cetaso-ti.

20. GĀTHĀS OF SAKULĀ

1. Agārasmim vasantī 'ham dhammam sutvāna bhikkhuno
addasam virajam dhammam nibbānam padam-accutam.
2. Sāham putta-dhītarañ-ca dhana-dhaññañ-ca chaḍḍiya
kese chedāpayitvāna pabbajim anagāriyam.
3. Sikkhamānā aham santim bhāventī maggam añjasam
pahāsim rāga-dosañ-ca tadekatṭhe ca āsave.
4. Bhikkhunī upasampajja pubba-jātim anussarim
dibbacakkhum visodhitam vimalam sādhu bhāvitam.
5. Saṃkhāre parato disvā hetu-jāte palokine
pahāsim āsave sabbe, sīti-bhūt' amhi nibbutā-ti.

1. The verse also occurs in the *Vāseṭṭha-sutta* of the Suttanipāta, v. 655. Also see above, *Buddha on Jāti*, v. 28.

21. GĀTHĀS OF PAṬĀCĀRĀ

1. Naṅgalehi kasaṃ khettaṃ bījāni pavapaṃ chamā,
putta-dārāni posentā dhanam vindanti mānavā
2. Kim-ahaṃ sīlasampannā Satthu sāsana-kārikā
nibbānaṃ nādhigacchāmi akusītā anuddhatā?
3. Pāde pakkhālayitvāna udakesu karomi 'haṃ,
pādodakañ-ca disvāna thalato ninnam-āgataṃ,
tato cittaṃ samādhemi assaṃ bhadraṃ va jāniyaṃ.
4. Tato dīpaṃ gahetvāna vihāraṃ pavisiṃ ahaṃ,
seyyaṃ olokayitvāna mañcakamhi upāvisiṃ.
5. Tato sūciṃ gahetvāna vaṭṭiṃ okassayāmi 'haṃ,
padīpass' eva nibbānaṃ vimokkho ahu cetaso-ti.

22. GĀTHĀS OF MAHĀPAJĀPATĪ GOTAMĪ

1. Buddhavīra, namo ty-atthu, sabba-sattānam-uttama,
yo maṃ dukkhā pamocesi aññañ-ca bahukaṃ janam.
2. Sabba-dukkhaṃ pariññātaṃ, hetu-taṇhā visositā,
ariy'-atthaṅgiko maggo nirodho phusito mayā.
3. Mātā putto pitā bhātā ayyikā ca pure ahum,
yathābhuccaṃ ajānantī saṃsari-'haṃ anibbisam.
4. Ditṭho hi me so Bhagavā, antimo-'yaṃ samussayo,
vikkhīṇo jāti-saṃsāro n' atthi 'dāni puna-bbhavo.
5. Āraddha-viriye pahit'-atte niccaṃ dalha-parakkame
samagge sāvake passa,—esā Buddhāna'-vandanā.
6. Bahūnaṃ vata atthāya Māyā janayi Gotamaṃ,
byādhi-maraṇa-tunnānaṃ dukkha-kkhandhaṃ byāpanudī-ti.

23. GĀTHĀS OF ANOPAMĀ

1. Ucce kule ahaṃ jātā bahu-vitte mahaddhane
vaṇṇa-rūpena sampannā dhītā Majjhassa attajā.
2. Patthitā rāja-puttehi seṭṭhi-puttehi gijjhītā,
pitu me pesayi dūtaṃ : "Detha mayhaṃ Anopamaṃ;
3. Yattakaṃ tulitā esā tuyhaṃ dhītā Anopamā,
tato attha-guṇaṃ dassaṃ hiraññaṃ ratanāni ca".
4. Sāhaṃ disvāna Sambuddhaṃ loka-jetthaṃ anuttaraṃ
tassa pādāni vanditvā ekam-antaṃ upāvisiṃ.

5. So me dhammaṃ adesesi anukampāya Gotamo,
nisinnā āsane tasmim̐ phusayim̐ tatiyaṃ phalaṃ.
6. Tato kesāni chetvāna pabbajim̐ anagāriyaṃ
sājja me sattamī ratti yato taṇhā visositā-ti.

24. NIMIRĀJA-CARIYĀ

1. Punāparaṃ yadā homi Mithilāyaṃ pur'-uttame
Nimi nāma mahārājā paṇḍito kusala'-atthiko.
2. Tadā 'haṃ māpayitvāna catu-sālaṃ catu-mmukhaṃ
tattha dānaṃ pavattesiṃ miga-pakkhi-nara-nārīnaṃ.
3. Acchādanaṃ sayanañ-ca anna-pānañ-ca bhojanaṃ
abbhacchinnaṃ karitvāna mahādānaṃ pavattayim̐.
4. Yathā pi sevako sāmim̐ dhana-hetum-upāgato
kāyena vācā manasā ārādhanīyaṃ esatī,
5. Tath' evāhaṃ sabba-bhave pariyessāmi bodhiyaṃ,
dānena satte tappetvā icchāmi bodhim-uttaman-ti.

25. KAPIRĀJA-CARIYĀ

1. Yadā ahaṃ kapi āsim̐ nadī-kūle darī-saye,
pīlito suṃsumārena gamanaṃ na labhāmi 'haṃ.
2. Yamh' okāse ahaṃ tthatvā orā pāraṃ patāmi 'haṃ,
tatth' acchi sattu-vadhako kumbhīlo ludda-dassano.
3. So maṃ asaṃsi : "ekī"-ti; ahaṃ "emi"-ti taṃ vadiṃ.
tassa matthakaṃ akkamma parakūle patitṭhahim̐.
4. Na tass' alikaṃ bhaṇitaṃ, yathā-vācaṃ akāssi-'haṃ,
saccena me samo n' atthi,-esā me sacca-pāramī-ti.

26. DĀNĀNISAMSAṀ

1. Dānaṃ nāma sukhādīnaṃ nidānaṃ paramaṃ mataṃ
dibbānaṃ pana sopānaṃ 'patitṭhā'-ti pavuccati.
2. Dānaṃ tānaṃ manussassa, dānaṃ bandhu-parāyaṇaṃ
dānaṃ dukkhādhipannānaṃ sattānaṃ paramā gati.
3. Dukkha nittharaṇ'-atṭhena dānaṃ 'nāvā'-ti dīpitaṃ,
bhayā rakkhanato dānaṃ 'nagaraṇ'-ti ca vaṇṇitaṃ.
4. Dānaṃ dur-āsada'-atṭhena vuttaṃ 'āsiviso'-ti ca,
dānaṃ lobha-malādīhi 'padumaṃ' anupalittato.

5. N'atthi dānasamo loke purisassa avassayo,
paṭipajjatha tasmā taṃ kiriyājjhāsayena ca.
6. Sagga-loka-nidānāni dānāni matimā idha
ko hi nāma naro loke na dadeyya hite rato?
7. Sutvā devesu sampattiṃ ko naro dāna-sambhavaṃ
na dajjā sukha-sandanam dānam citta-ppamodanam?
8. Dānena paṭipannena accharā parivārīto
ramate su-ciram kalam Nandane sura-nandane-ti.

27. SĪLĀNISAMSAM

1. Sīlam sukhānam paramam nidānam,
sīlena sīlī tidivam payāti.
Sīlam hi saṃsāram-upāgatassa
tāṇaṃ-ca lenaṃ-ca parāyaṇaṃ-ca.
2. Avassayo sīla-samo janānam
kuto pan' añño idha vā parattha?
Sīlam guṇānam paramā paṭiṭṭhā
yathā dharā thāvara-jaṅgamānam.
3. Sīlam kir' eva kalyāṇam, sīlam loke anuttaram
ariya-vutti-samācāro yena vuccati sīlavā.
4. Sobhant' evam na rājāno muttā-maṇi-vibhūsitā,
yathā sobhanti yatino sīla-bhūšana-bhūsitā.
5. Sīla-gandha-samo gandho kuto nāma bhavissati
yo samam anu-vāte ca paṭi-vāte ca vāyati?
6. Na puppha-gandho paṭi-vātam-eti,
na candanam tagara-mallikā vā,
sataṇṇ-ca gandho paṭi-vātam-eti,
sabbā disā sappuriso pavāti.
7. Candanam tagaram vā pi uppalam atha vassikī
etesam gandha-jātānam sīla-gandho anuttaro.
8. Na Gaṅgā Yamunā vā pi Sarabhū vā Sarassatī
ninnagā vā-ciravatī Mahī cāpi Mahānadī
sakkuṇanti visodhetum yam-malam idha pāṇinam
visodhayati sattānam taṃ ve sīla-jalam malam.
9. Na taṃ sa-jaladā vātā, na cāpi harī-candanam,
n'eva hārā, na maṇayo, na canda-kiraṇ'-aṅkurā,

- samayantīdha sattānaṃ pariḷāhaṃ su-rakkhitam
 yaṃ sameti idaṃ ariyaṃ sīlaṃ accanta-sīlaṃ.
10. Attānuvādādi-bhayaṃ viddhaṃsayati sabbadā
 janeti kittiṃ sātāñ-ca sīlaṃ sīlavato sadā.
 11. Saggārohaṇa-sopānaṃ aññaṃ sīla-samaṃ kuto
 dvāraṃ vā pana Nibbāna-nagarassa pavesane?
 12. Guṇānaṃ mūla-bhūtaṃ, dosānaṃ bala-ghātino,
 iti sīlassa jānātha ānisaṃsam-anuttaran-ti.

28. METTĀNISAMSAṂ

1. Pahūta-bhakkho bhavati vippavuttho sakā gharā,
 bahū naṃ upajīvanti yo mittānaṃ na dūbhati.
2. Yaṃ yaṃ janapadaṃ yāti nigame rājadhāniyo,
 sabbattha pūjito hoti yo mittānaṃ na dūbhati.
3. Nāssa corā pasahanti, nātimaññeti khattiyo,
 sabbe amitte tarati yo mittānaṃ na dūbhati.
4. Akkuddho sagharam-eti, sabhāya paṭinandito,
 ñātīnaṃ uttamo hoti yo mittānaṃ na dūbhati.
5. Sakkatvā sakkato hoti, garu hoti sagāravo,
 vaṇṇa-kitti-bhato hoti yo mittānaṃ na dūbhati.
6. Pūjako labhate pūjaṃ, vandako paṭivandanaṃ,
 yasa-kittiñ-ca pappoti yo mittānaṃ na dūbhati.
7. Aggi yathā pajjalati, devatā 'va viroceti,
 siriyā ajahito hoti yo mittānaṃ na dūbhati.
8. Gāvo tassa pajāyanti, khetto vuttaṃ virūhati,
 puttānaṃ phalam-asnāti yo mittānaṃ na dūbhati.
9. Darīto pabbatato vā rukkhato patito naro
 cuto patitṭhaṃ labhati yo mittānaṃ na dūbhati.
10. Virūḷha-mūla-santānaṃ nigrodham-iva māluto
 amittā na-ppasahanti yo mittānaṃ na dūbbatī-ti.

29. PAṬHAMA-DHAMMASAṂGĪTĪ

(Abridged)

1. Kusinārāyaṃ yamaka-sālānaṃ antare vare
 Vesākha-puṇṇamāyaṃ so Dīpo lokassa nibbuto.
2. Satta-sata-sahassāni [bhikkhu-saṃghā samāgatā]
 thero Mahākassapo ca saṃgha-tthero tadā ahu.

3. Satthu sarīra-sārīra-dhātu-kiccāni kāriya
icchanto so mahāthero Satthu Dhamma-cira-tt̥hitim,
4. Bhikkhū pañca-satān' eva mahā-khīṇāsava vare
sammanni eken' ūne tu Ānanda-tthera-kāraṇā.
5. Sādhū-kīḷana-sattāhaṃ dhātu-pūjanaṃ
icc'addhamāsaṃ khepetvā sabba-lokânukampakā,
6. "Vassaṃ vasantā Rājagahe karissāma Dhamma-saṃgahaṃ,
nāññehi tattha vatthabbaṃ" iti katvāna nicchayaṃ,
7. Āsāḷha-sukka-pakkhamhi sukka-pakkha-tt̥hit'-atthikā
upāgamaṃ Rājagahaṃ sampanna-catu-paccayaṃ.
8. Tatt' eva vassūpagatā te Mahākassapādayo
therā thira-guṇūpetā Sambuddha-mata-kovidā.
9. Vassānaṃ paṭhamāṃ māsaṃ sabba-senāsanesu pi
kāresuṃ paṭisaṃkhāraṃ vatvān'-Ajātasattuno.
10. Vassānaṃ dutiye māse dutiye divase pana
rucire maṇḍape tasmim̐ therā sannipatiṃsu te.
11. T̥hapetv'-Ānandatherassa anuchhavikaṃ āsanaṃ
āsanesu nisīdiṃsu arahanto yathārahaṃ.
12. Nimmujjitvā paṭhaviyā, gantvā joti-pathena vā
nisīdi thero Ānando attano t̥hapitāsane.
13. Upāli-theraṃ Vinaye, sesa-Dhamme asesake
Ānanda-theraṃ akarūṃ sabbe therā dhuraṃdhare.
14. Mahāthero sak' attānaṃ Vinayaṃ pucchitūṃ sayāṃ
sammann' Upāli-thero ca vissajjetūṃ tam-eva tu.
15. Therāsane nisīditvā Vinayaṃ taṃ apucchi so,
dhammāsane nisīditvā vissajjesi tam-eva so.
16. Vinayaññūnaṃ aggena vissajjita-kamena te
sabbe sajjhāyaṃ akarūṃ Vinayaṃ naya-kovidā.
17. Aggaṃ bahussutādīnaṃ *kosārakkhaṃ mahesino*
sammannitvāna attānaṃ thero Dhammaṃ apucchi so.
18. Tathā sammanniy' attānaṃ *dhammāsana*-gato sayāṃ
vissajjesi taṃ Ānanda-thero Dhammaṃ asesato.
19. *Vedeha-muninā* tena vissajjita-kamena te
sabbe sajjhāyaṃ akarūṃ Dhammaṃ dhammattha-kovidā.
20. Evaṃ sattahi māsehi Dhammasaṃgīti niṭṭhitā
sabba-loka-hit'-atthāya sabba-loka-hitehi sā.

30. RĀJAPARAMPARĀ

1. Ajātasattu-putto taṃ ghātetvā 'dayabhaddako
rajjaṃ soḷasa-vassāni kāresi mitta-dubbhiko.
2. Udayabhadda-putto taṃ ghātetvā Anuruddhako,
Anuruddhassa putto taṃ ghātetvā Muṇḍa-nāmakko
mittadduno dummatino te pi rajjaṃ akārayuṃ.
3. Tesam ubhinnaṃ rajjesu aṭṭha-vassāni atikkamuṃ,
Muṇḍassa putto pitaraṃ ghātetvā Nāgadāsako
catu-vīsati vassāni rajjaṃ kāresi pāpako.
4. "Pitu-ghātaka-vaṃso 'yaṃ" iti kuddhātha nāgarā
Nāgadāsaka-rājānaṃ apanetvā samāgatā.
5. Susunāgo-ti paññātaṃ amaccaṃ sādhu-sammataṃ
rajje samabhisiñciṃsu sabbesaṃ hita-mānasā.
6. So aṭṭhārasa vassāni rājā rajjaṃ akārayi,
Kālāsoko tassa putto aṭṭha-vīsati kārayi.
7. Atīte dasame vasse Kālāsokassa rājino
Sambuddha-parinibbānā evaṃ vassa-sataṃ ahu.
8. Kālāsokassa puttā tu ahesuṃ dasa bhātukā
dvāvīsati te vassāni rajjaṃ samanūsāsisaṃ.
9. Nava Nandā tato āsuṃ kamen' eva narādhipā,
te pi dvāvīsa vassāni rajjaṃ samanūsāsisaṃ.
10. Moriyānaṃ khattiyānaṃ vaṃse jātaṃ sirīdharaṃ
Candagutto-ti paññātaṃ Cāṇakko brāhmaṇo tato
11. Navamaṃ Dhananandaṃ taṃ ghātetvā caṇḍa-kodhavā
sakale Jambudīpasmiṃ rajje samabhisiñci so.
12. So catu-vīsa vassāni rājā rajjaṃ akārayi,
tassa putto Bindusāro aṭṭha-vīsati kārayi.
13. Bindusāra-sutā āsuṃ satam-eko ca vissuto
Asoko āsi tesam tu puñña-tejo-bal'-iddhiko.
14. Vemāṭike bhātaro so hantvā ekūnakaṃ sataṃ
sakale Jambudīpasmiṃ ekarajjaṃ apāpuṇi.
15. Jīna-nibbānato pacchā pure tassābhisekato
sāṭṭhārasaṃ vassa-sāta-dvayaṃ evaṃ vijaniyaṃ.
16. Patvā catūhi vassehi ekarajjaṃ mahāyaso
pure Pāṭaliputtasmiṃ attānaṃ abhisecayi.

NOTE

PROSE

DEVATĀ-ĀYĀCANA [Jātaka-Nidānakathā¹]. This piece contains the episode of the 'prayer of the gods' (*devatā-āyācana*) to the Bodhisatta, who was then a dweller of the Tusita heaven, for his birth on earth. The episode is represented in Buddhist sculpture, notably in one of the Bharhut reliefs.

The gods heard a commotion (*halāhala*) and realized that the time was opportune for the appearance of a Buddha on earth. They all assembled in one place and ascertained that the Bodhisatta had fulfilled the conditions of Buddhahood in his previous existences. Accordingly, they approached him in the Tusita heaven, and prayed to him to take his birth on earth 'for the sake of salvation of mankind' (*loka-nittharaṇatthāya*). Before giving his word for advent to the world of men, the Bodhisatta made the five "investigations" (*pañca-mahāvīlokanam*); the investigations were with regard to the suitability of (i) the time (*kāla*); (ii) the continent (*dīpa*), (iii) the country (*desa*), (iv) the family, i.e., the status of the father (*kula*), and (v) the genetrix, i.e., the purity of the mother (*janettī*) and her age-limit. Having understood that the time had arrived for him to become a Buddha (*Buddha-bhāvāya*), the Bodhisatta promised and dismissed the gods.

The sense of *halāhala* is the same as that of *kolāhala*; the term signifies 'a great hue and cry', i.e., an uproar of a multitude, the natural outburst of an agitated mood; hence a commotion, a tumult, an excitement. Such an impatient mood prevails when a long-awaited event, happy or calamitous, is about to happen. A *halāhala* is said to be threefold : *Kappa-halāhala*, or commotion at the impending termination of the world-system; *Buddha-halāhala*, or commotion forestalling the rise of a king to the eminence of an overlord. *Āyācanti* (ā + √yāc + pres. 3rd pers. pl.)—request, pray. *Pubba-nimittesu uppannesu* (loc. absolute)—when the signs preceding the event appeared. *Dasa-pāramiyo* (f.)—the ten virtues of essential qualities of perfection for attainment of Buddhahood. They are (i) *dāna* (almsgiving, charity), (ii) *sīla* (morality), (iii) *nekkhamma* (renunciation of worldliness, self-abnegation), (iv) *paññā* (wisdom), (v) *virīya* (energy), (vi) *khanti* (patience, forbearance), (vii) *sacca* (truth), (viii) *adhiṭṭhāna* (resolution), (ix) *metti or mettā* (friendliness), and (x) *upekkhā or upekkhā* (indifference, equanimity). Each of these virtues is exercised by a Bodhisatta in three degrees : ordinary, minor and highest, making them thirty

1. A complete translation of the *Jātaka-Nidānakathā* is to be found in the *Buddhist Birth-Stories* by T.W. Rhys Davids (1878) and later revised by Mrs. Rhys Davids (1925), Broadway Translations Series.

in all. *Buddhattāya* (nt., dat. sg., abstr. fr. *buddha*, pp. of *bujjhati*, 'to understand')—for the state of (perfect) enlightenment, for (attainment of) Buddhahood. *Paṭiññāṃ* (f., acc. sg., fr. *paṭi* + √ *jñā*; Skt *pratiññām*)—acknowledgement, agreement, promise, consent. *Jambudīpa*—It literally means "the island or country of rose-apples". It was a very ancient name of India. It was one of the four great continents of universe. The four great continents are; Uttarakuru on the north, Jambudīpa on the south, Pūbbavideha on the east and Aparagoyāna on the west. *Majjhima-desa*—lit. the Midland Country. It was so called because it was regarded as the centre of Jambudīpa. It was a sacred land fit for the advent of the Bodhisatta. This country was 300 leagues (*yojanas*) in length, 250 leagues in breadth, and 900 leagues in circumference. Its boundaries are specified in the text (p. 1, II. 23ff.), as follows : "To the east lay the town Kajaṅgala, and beyond it Mahāsāla; to the south-east the river Salalavatī; to the south the town Setakaṇṇika; to the west the Brāhmaṇa village Thūṇa; and to the north the Usīraddhaja Mountain". These are, however, different from the boundaries of Madhyadeśa of later Brāhmaṇical literature. The river *Salalavatī* and the town *Setakaṇṇika* are not as yet satisfactorily identified. The Brāhmaṇa village Thūṇa (Skt. Sthūṇa) was situated not far from Allahabad (*Prayāga*). *Usīraddhaja* seems to be the same mountain as *Puṇḍrakakṣa* which abuts on *Puṇḍravardhana* (modern *Varendra*) and which the *Divyāvadāna*, in describing the Middle Country, mentions in lieu of *Kajaṅgala*. *Evam Vinaye vutto padeso*—This is the country as spoken in the Vinaya (Pitaka), (see *Vinaya-Mahāvagga*, ch. V). *Mahesakkhā* (adj., nom. pl., fr., *mahā* + *īśa* + *khyān*) possessing great power or authority. *Mahāsālā* (adj.) lit. 'having great halls', an epithet of rich people. *Kapilavattuka*—same as *Kapilavattu* (Skt. *Kapilavāstu*), the capital city of the Sākīyas. *Niṭṭham agamāsī*—lit. 'came to an end'; fig. 'concluded'. *Loka-sammata*—honoured or revered by the people. *Tato mātaraṃ...divasāni passī*. Then reflecting on the mother, he thought : "The mother of a Buddha is not lustful (*lolā*) or corrupt as to drink (*surādhuttā*), but she is one who has fulfilled the perfectionary virtues for a hundred thousand ages, and from her birth onward has kept the five Precepts unbroken (*akhaṇḍa-pañca-sīlā*). This lady Mahāmāyā is such an one, she will be my mother". He further thought : "How long will the life of this lady last?" And he foresaw that it would still last ten months and seven days. *Pañca-sīla*—the five Precepts, to be observed by a householder. They are : (i) *Pāṇātipātā veramaṇī* (abstaining from taking life). (ii) *Adinnādānā veramaṇī* (abstaining from taking what is not given to one, i.e. from theft). (iii) *Kāmesu micchācārā veramaṇī* (abstaining from adultery), (iv) *Musāvādā veramaṇī* (abstaining from telling lies), and (v) *Surāmeraya-majja-pamāda-tthānā veramaṇī* (abstaining from any state of indolence arising from (the use of) liquor and other intoxicants. *Nandana-vana*—N. of the chief pleasure-resort in the Tusita heaven. It is so called because the park gives 'delight' to the gods.

2. THE DEEAM OF QUEEN MĀYĀ [Jātaka-Nidānakathā]. In this piece we have a legendary account of the Bodhisatta's descent from heaven. It narrates that queen Māyā or Mahāmāyā dreamt a marvellous dream when the conception took place. It poetically describes that the queen in her dream saw the Bodhisatta entering her womb like an elephant-shaped white cloud descending on the earth (see Plate facing p. 2). The conception which was immaculate, took place on the full-moon day of the month of Āsālha, under the Uttarāsālha asterism. This constellation, in those days, marked the beginning of the official year, attended with popular festivities formally proclaimed by the king. The rituals performed in connection with the conception were all Brāhmaṇical, and when the dream was reported to the Brāhmaṇas they foretold the birth of a son who would be either a universal monarch or a Buddha.

Kapilavatthu (Skt. *Kapilavāstu*)—N. of the capital city of the Sākīyas, near the Himalayas. During the Buddha's time Kapilavatthu had a republican government, at the head of which was Suddhodana, the father of Prince Siddhattha. Near the city was situated the Lumbinīvana, the birth-place of Siddhattha. *Nakkhatta* (nt., Vedic *nakṣatra*)—It means primarily 'a star' or 'a constellation' or 'a conjunction of the moon with different constellations', and secondarily 'the name of a month'. The word was also used in the sense of 'a celebration of the beginning of a new month', hence any kind of 'festival or festivity'. *Āsālhi-nakkhattam*—the festivity to be celebrated in the beginning of the month of Āsālhi or Āsālha. *Ghuṭṭham* (Skt. *ghuṣṭha*, pp. of √ *ghus* + *ta*)—proclaimed, announced. *Mahājano*—a great crowd, a multitude, the people at large. *Kīlati* (Skt. *krīḍah*)—celebrates. *Pure puṇṇamāya*—before the full-moon. *Gandha-odakena nahāyitvā*—having bathed in perfumed water. *Varabhojanam*—an excellent food. *Upasath'-aṅgāni*—lit. the constituents of the Uposatha; the Uposatha vows, that is to say, the eight *Sīlas* or Precepts. The word *Uposatha* (Vedic *Upavasatha*) means 'Sabbath' or a holy day which was observed four times in a month, viz., the fullmoon day, the new-moon day, and the eighth day of each fortnight. Later on, it was confined to two days only, viz. full-moon and new-moon days. On Uposatha days laymen take upon themselves the Uposatha vows, and give alms. *Adhiṭṭhāya* (gerd., *adhi* + √ *ṭhā* + *ya*)—having undertaken, practised or performed. *Sirigabbham*—the royal chamber. *Sirisayane*—on the royal bed. *Cattāro mahārājāno*—the four Guardians or Governors of the world (*lokapālas*), presiding over the four directions. They are : Dhataratṭha in the east, Virūpakka in the west, Virūlhaka in the south, and Kuvera (=Vessavaṇa) in the north. *Manosilā-tale*—on the crimson falt rock. *Nesaṃ=tesaṃ, Anotatta-dahaṃ* (acc.)—to the lake of Anotatta. It is one of the seven great lakes of the Himalayas. It is surrounded by five mountain peaks viz., Sudassanakūṭa, Citrakūṭa, Kālākūṭa, Gandhamādana and Kelāsa. "The light of the sun and of the moon never fails directly on its water

but only in reflection. This means that the water is always cool, hence the name.' *Manussa-malaharaṇ'-attahaṃ nahāpetvā*-having bathed (her) to free (her) from human impurities. *Dibbavatthaṃ nivāsāpetvā*-having caused to be dressed in heavenly garments. *Vilimpāpetvā* (caus. gerd., *vi* + √ *lip* + *āpe* + *tvā*)-having caused to be anointed. *Piladhāpetvā* (caus. gerd., *api* + √ *nah* + *āpe* + *tvā*)-having caused to be adorned, bedecked. The word *vimāna* literally means 'without measure', i.e., immeasurable. Thus it is defined in the commentary as *visiṭṭha-mānaṃ, pamāṇato mahantaṃ vara-pāsādaṃ*. As employed in the text, it means 'a celestial palace', 'a kind of paradise', 'elysium'. *Kanaka-vimānaṃ*-a golden heavenly palace. *Pācīna sīsakaṃ* (Vedic *prācīna-sīrṣakaṃ*)-with its head towards the east. *Nipajjāpesuṃ* (caus., *ni* + √ *pad* + *āpe* + aor. 3rd pers. pl.)-they laid (her) down. *Seta-vara-vāraṇa*-an excellent white elephant. *Koṇcanādaṃ* the trumpeting of an elephant. Probably the word *koṇca* here stands for *kuṇja=kuṇjara*. *Tikkhattuṃ* (adv.) three times, thrice. *Tāletvā* (gerd. fr. *tādayati* of √ *taḍ*)-having struck a blow, beaten. *Kucchiṃ* (f., Skt. *kuṣṭhi*)-lit. 'a cavity'; fig. the belly or the womb (of the mother). *Paṭṭisandhiṃ* (fr. *paṭi+saṃ* √ *dhā*)-reunion (of the vital principle with a body); *paṭṭisandhiṃ gaṇhi*-(he) was conceived. *Pakkosāpetvā* (caus. gerd., *pa*+√ *kruś* + *āpe* + *tvā*)-having sent for, ordered to come *Harit'upattāya* (adj. to *bhūmiyā*, fr. *harita+upa* √ *str*)-covered with green leaves. *Lājādīhi*-with *dalbergia* flowers and the like. The *lāja* flower is used with other flowers making five kinds or colours, as a sign of welcome and greeting. *Mahārahāni āsanāni*-costly seats. *Paññāpetvā* (caus. gerd., *pa* + √ *jñā+āpe+tvā*)-having laid down, spread. *Sappimadhu sakkarābhisamkhata*-compounded or mixed with ghee, honey and sugar. *Paṭikujjetvā* (gerd., *paṭi* + √ *kubj* + *tvā*)-having covered, enclosed. *Ahatavattha-kapilagāvi-dānādīhi te santappesi*-(he) satisfied them with gifts of new garments and of tawny cows, and the like. *Ajjhāvasissati* (*adhi+ā* √ *vas*+fut. 3rd pers. sg.)-(he) will inhabit (a house), i.e., will live (a household life). *Nikkhamma* (gerd., *ni* + √ *kram* + *ya*)-lit. 'coming out of'; fig. having left (the household life). *Vivatta-cchaddo* (=vivatta-cchaddo, Skt. *vivṛta-cchadam*)-lit. 'one who has removed from the world the covering or veil (*chada*) of ignorance etc.'; of 'one who is freed of all (mental and spiritual) covering'; fig. 'one who reveals (the truth)', used as an epithet of a Buddha.

3. BIRTH OF PRINCE SIDDHATTHA [Jātaka-Nidānakathā]. This piece describes the birth of Prince Siddhattha in the garden of Lumbinī, situated between Kapilavatthu and Devadaha. Here we are told that ten months after the conception, the queen Māyā wished to visit her paternal homestead in Devadaha. Accordingly, the king arranged for her journey. The labour-pain (*kammaja-vātā*) started when she in a palanquin, had just arrived at the garden of Lumbinī on her way to Devadaha. She stood holding a branch of a great *sāla*-tree, and when a curtain was drawn round her, even while standing, she

was delivered of the child. The four 'benevolent' Mahā-brahmas received the new born bebe in a golden net, and streams of water came down from the sky to wash and refresh the bodis of the mother and her child. The babe was brought back to Kapilavatthu on the day of his birth, and his mother died seven days later. The account is represented in Buddhist sculpture.

According to the commentator, on the day of the Bodhisatta's birth in the Lumbinī garden, the lady mother of Rāhula, Channa the attendant, Kāludāyī the minister, Kanthaka the royal horse, the great Bo-tree and the four round pots full of treasure also came into being.

Pattena telam viya-like oil in vessel (i.e., safely and comfortably). *Pariharitvā* (gerd., *pari+√hr+tvā*)-having taken care of, looking after, protecting. *Ichām' aham* (= *icchāmi+aham*)-I wish. *Kula-santakam* (adj.)-belonging to (my) family, property of (my) clan. *Devadaha*-N. of a township (*nigama*) of the Sākiyas. The name probably originated from a lake (*daha*) which was used by kings for their sports (*devā vuccanti rājāno, tesam maṅgala-daho*-C). This city was the birth-place of the Buddha's mother Māyā and of his foster-mother Pajāpatī-Gotamī as well as of their companions who married the Sākiyas of Kapilavatthu. The Buddha stayed there during his tours and preached on various topics. *Samam kāretvā*-having made (the road) plain. *Sovaṇṇa-sivikāya* (f.)-in a golden palanquin. *Ukkhipāpetvā* (caus. gerd., *ut+√kṛp+āpe+tvā*)-having caused to be taken up, supported. *Mahantena parivārenu*-with a great retinue. *Lumbinī-vana*-N. of a pleasure-grove of *sāla* trees that lay between the two cities of Kapilavatthu and Devadaha. It belonged to the people of both cities. It was in this park of garden that the Buddha was born. King Asoka (3rd cent. B.C.) visited this sacred spot and marked it out with a stone pillar. The park is now known as Rummindei, lying inside the Nepal frontier and two miles north of Bhagavanpura. *Eka-phāliphullam* (fr. *pariphullam*, or *phaliphullam*)-'one mass of fruits and flowers'; 'in full bloom all over'. *Cittalatā-vanam*-N. of a pleasaunce in the Tāvātimsa heaven. It is said that the place was a wood of variegated creepers (= *vicitra-latāvanam*) bearing many coloured flowers. *Su-sajjita-āpānamaṇḍalam*-a well-decorated drinking-hall. *Tasmim samaye...viya ahosi*. At that time, from the roots to the topmost branches, it was one mass of fruits and flowers; and amidst the branches and flowers swarms of five coloured bees and flocks of birds of different kinds roamed singing sweetly. The whole of the Lumbinī grove was like the Cittalatā (lit. a wood of variegated creepers), or the well-decorated banqueting-hall of some mighty king. *Kīlitukāmatā*-the desire of sportng, playing, or amusing. *Gaṇhitukāmā* (adj.)-wishing to take hold of. *Su-sedita-vett'-aggam viya*-'like the point of a reed or cane heated by steam'; the word *sedita* (Skt. *svedita*, pp. of *sedeti*, caus. of *sijjhati* of *√svid*, to boil) means 'heated', 'moistened'; hence softened and bent. *Sānim* (f. acc.)-a screen,

curtain. *Parikkhipitvā* (gerd., *pari+√kṛip+tvā*)-throwing round; having encircled, surrounded. *Suddhacittā* (adj.)-pure of heart, pure-minded. *Sampattā* (pp. of *sampāpuṇāti* fr. *saṃ+pa+√āp*)-arrived, present. *Attamanā* (f.) pleased, joyful. *Nissenito* (f., abl., cp. Skt. *niḥśreṇī*)-from a ladder of a flight of stairs. *Thitako* (adj.)-while standing up, erect. *Visado* (adj., Skt. *viśada*)-clean. *Sakkāratthaṃ*-in honour of. *Sarīre* (acc. pl.)-bodies. *Utum gāhāpesum*-lit. 'caused (the bodies of the bodhisatta and his mother) to take season', i.e., refreshed (their bodies by washing etc.). *Bodhisatto pana...gāhāpesum*.-The Bodhisatta came out of his mother's womb like a preacher of the doctrine descending from a seat used for preaching, or like a man descending from a ladder, erect, stretching out his both hands and feet, pure, clean and shining like a gem placed on fine cloth of Bāṇārasī. Even though this was so, two showers of water came down from the sky in honour of the Bodhisatta and his mother, and refreshed their bodies.

4. PREDICTIONS OF KĀLADEVALA [Jātaka-Nidānakathā]. This piece has an air of romance about it. The sage Kāladevala, otherwise known as Asita, was the family *guru* of King Suddhodana. Later, with the king's permission, he renounced the world, became an ascetic and in due course developed the *Iddhi* powers. He would often spend the day time in the *deva* worlds. Once, while in Tāvatiṃsa, he saw that jubilations were going on over the birth of Prince Siddhattha. The ascetic got an indication from the gods themselves about the prospective enlightenment of the prince. He hurried to the palace of Suddhodana to see the divine babe. The romance lies in the grand old man, before whose eyes the world grew dark, welcoming and bowing down to the child, before whose eyes the world opened bright. Looking at the auspicious marks on the Bodhisatta's body and considering that the child would, without doubt, become a Buddha, Kāladevala smiled. Then realising that he himself would be reborn in the *Arūpa*-world before that time and would not therefore be able to see the child as a Buddha and hear him preach, the ascetic wept and was sad.

An earlier but highly poetical account of the episode is to be found in the present Selections taken from the introductory verses of the *Nālaka-Sutta* in the *Suttanipāta*. This episode, too, became a favourite theme for artistic representation.

Kulūpako (for *kulūpago=kula+upa+go*) one who frequents a certain family (for alms etc.); a family friend or preceptor. *Aṭṭha-samāpatti-lābhī* one who has reached the eight (stages of religious) attainments. The *eight* attainments are : the four *Jhānas* (stages of meditation) and the four realms comprising (1) *ākāśānañcāyatana* (the realm of the infinity of space), (2) *viññāṇānañcāyatana* (the realm of the infinity of consciousness), (3) *ākīñcaññāyatana* (the realm of nothingness), and (4) *n'eva-saññā-*

nāsaññāyatana (the realm of neither perception nor non-perception, hence realm of neither consciousness nor unconsciousness). *Bhattakiccaṃ katvā* -having finished (his) meal (lit. 'meal-performance'). *Divāvihār'atthāya* (dat.) for (his) mid-day rest. *Tāvatiṃsa* (= *tayo+tiṃsa*, cp. Vedic *trayastrīṃsat*)-the number 33; *Tāvatiṃsabhavanam* (acc.) to the world or realm of the thirty-three gods, otherwise called Sakka's heaven. *Mārisa* (voc.) used as an endearing or respectful term (*piya-vacanam* *garu-vacanam*) of address, generally translated by 'Sir'. *Bodhitale* (loc.) at the Bodhi-terrace, under the Bo-tree. *Dhammacakkaṃ pavattessati*-lit. 'he will set rolling the Wheel of Righteousness', i.e., 'he will found a Kingdom of Righteousness'. *Buddhalīham* (f.)-department or grace of a Buddha. *Daṭṭhum* (inf., √ *ḍṛś+tuṃ*)-to see. *Lacchāma* (an optional form of *labhissāma*, fut. 1st pers. pl of √ *labh*)-we will get (an opportunity). *Oruyha* (gerd., *ava+√ ruh+ya*)-descending, coming down. *Paññattāsane nisinno*-seated on the appointed seat. *Alaṃkata-paṭiyuttam*-dressed and adorned; *paṭiyatta* (pp., *paṭi+√ yat+ta*)-got ready, dressed. 'Abhihari (*abhi+√ har+aor. 3rd pers. sg.*)-brought. *Uṭṭhāy' āsanā* (abl.)-rising from his seat. *Paggaheṣi* (caus. *pa+√ gaṇh+e+ aor. 3rd pers. st.*)-lit. 'caused (his hands) to be stretched out' (as a token of respectful greeting), i.e., paid homage. *Lakkhaṇa-sampattim*-the wealth of marks or signs (in the body). 'Avajjitvā (*gerd., ā+√ vrj+tvā*)-paying attention, looking at, noticing. *Upadhārento* (pr. p. fr. *upadhāreti*, caus. of *upa+√ dhṛ*, 'to hold or take up')-reflecting, realising, concluding. *Nissamsayaṃ* (adv.)-without doubt, definitely, certainly. *Sitaṃ* (nt., Skt. *smiṭam*, pp. of √ *smi*)-smiled. *Buddha-bhūtaṃ*-one who has become a Buddha. *Antarā* (adv.)-lit. 'in between'; fig. during, meanwhile. *Bodhetuṃ* (inf. of *bodheti*, caus. of *bujjhati* fr. √ *budh*, 'to understand')-to be taught or enlightened. *Asakkuneyyo* (= *a+sakkuneyyo* fr. √ *śak+ya*) not to be able. *Arūpabhava*-in the formless existence. This is one of the four divisions of existence. The four divisions are: *Kāma bhava*, *Rūpa bhava*, *Arūpa bhava* and *Lokuttara*. *Jāni* (f., Skt. *hāni*)-loss. *Mahatī vata me jāni bhavissati*. Great, indeed, will be my loss. *Antārāyo* (= *antara+āya* fr. √ *i*, 'to come')-lit. 'coming in between', i.e. obstacle danger, accident to.

5. SIDDHATTHA AT THE STATE PLOUGHING [Jātaka-Nidānakathā]. This piece narrates an incident in the life of Prince Siddhattha who, in his childhood, displayed a wonder or miracle by plunging himself into deep meditation. One day, he was taken by his father to the state ploughing. On reaching the spot, King Suddhodana had the child's couch laid out under a jambu tree; and over the couch he had a canopy spread and round it a curtain hung. Then leaving the child there in charge of nurses, the king went away to plough with the farmers. The nurses, attracted by the festivities, left the child alone on the couch and came out from within the curtain. Prince Siddhattha, looking all round, and seeing no one, got up quickly, seated himself cross-legged, and

holding his breath, sank into the first *Jhāna*. When the nurses returned they found the child of their master (*ayyaputto*) sitting cross-legged in a trance, the shadow of the jambu-tree remaining still all round in order to protect him. The matter was reported to the king who came hurriedly, saw that miracle, and did homage to his son.

Vappa-maṇigalaṃ-the so-called Ploughing Festival. *Ahata-vatthanivatthā* (adj.)-clad in new garments. *Rājakule* (loc.)-in the king's court or palace. *Kummanta* (Skt. *karmānta*)-work, business, occupation. *Yoḍḍiyati* (Pass. of *yojeti*, caus. of *yuñjati* fr. √ *yuj*, 'to join'; 'to yoke')—are yoked. *Balivadda-rasmi-yottehi*-with the oxen-reins and ties. *Rajata-parikkhatāni* (adj.)-ornamented with silver. *Bahalapalāso* (adj.)-thick with leaves. *Sanda-cchāyo* (adj.) giving a dense shade. *Suvaṇṇa-tārā-khacitaṃ* inlaid with stars of gold. *Vitānaṃ* (fr. *vi*+√ *tan*, 'to spread out')-a canopy, an awning. *Sāṇi-pākārena*-by a screen-wall. *Ārakkhaṃ*-a guard. *Sesa-naṅgalāni*-the rest of the ploughs. *Ito c'ito ca*-this way and that way. This expression is used as a phrase in Pali. *Orato* (abl.) from this side. *Pāraṃ* (acc.)-to the other side. *Etasmiṃ ṭhāne mahāsampattiṃ anubhosi*. On this occasion (the king) had great success. *Dhātīyo* (nom. pl. of *dhātī* (f.), Skt. *dhātrī*)-nurses. *Pallaṃkaṃ* (Skt. *paryāṅkaṃ*) *ābhujitvā*-lit. 'bending (the legs) in crosswise', i.e., sitting cross-legged. This is a phrase in Pali. *Ānāpāne* (nt., *āna*+*apāna* fr. √ *an*, 'to breathe')-'inbreathing and out-breathing', inhaled and exhaled breath. *Pariggahetvā* (caus. gerd. of *parigaṇhāti* fr. *pari*+√ *grh*, 'to hold')-holding, taking up. *Paṭhama-jjhānaṃ* (acc.) the first stage of *Jhāna* (Skt. *dhyaṇa*), or meditation. Four successive stages of *Jhāna* are mentioned. *Nibbatesi* (caus. aor. of *nibbattati* fr. *ni*+√ *vat*, 'to arise')-practised, performed. *Thokaṃ* (adv.)-a little. *Cirāyimsu* (Denom. fr. *cira*, aor. 3rd pers. pl.)-(they) delayed. *Ativattā* (Skt. *ativṛttā*; pp. of *ativattati*)-passed beyond, turned round (= *atikkantā*-C). *Sesa-rukkhānaṃ...hutvā aṭṭhāsi*. The shadows of the other trees turned round, but (the shadow) of that jambu tree remained (steady) in a circular form. *Pāṭihāriyaṃ* (nt.) wonder, miracle.

6. SIDDHATTHA'S ACCOMPLISHMENT IN ARCHERY [Jātaka-Nidānakathā]-This piece tells us how Prince Siddhattha, in his sixteenth year, exhibited various feats in archery with unsurpassed skill, and proved his manly prowess to the satisfaction of his kinsmen.

Anukkamena (adv.)-gradually, in due course. *Tiṇṇaṃ utūnaṃ anucchavike* (adj., qualifying *pāsāde*)-suitable for the three seasons. *Nava-bhūmaṃ*-having nine stories or floors. *Nāṭakiyo* (f.)-dancing girls. *Upaṭṭhāpesi* (caus., *upa*+√ *ṭhā*+*āpe*+aor. 3rd pers. sg.)-provided.

Nippurisehi turiyehi paricāriyamāno-lit. attended by musical instruments which were played 'without men' i.e., attended by a band of female instrumental musicians, by 'a female orchestra'. *Bodhisatto devo viya.... pāsādesu viharati*. The Bodhisatta, surrounded by well adorned dancing girls,

like a god surrounded by troops of nymphs, and attended by female instrumental musicians, lived, as the season changed, in each of these mansions in enjoyment of great prosperity. *Rāhula-mātā*-The mother of Rāhula, said of the wife of Prince Siddhattha. She had other names; Yasodharā, Bhaddakaccā, Gopā etc. Here she is referred to by the name of her son as *Rāhula-mātā*. This suggests that it was a dignified way of denoting a lady who had become a mother (cp. *Tīvala-mātu*, 'of Tivala's mother', an appellation of Asoka's second queen Kāluvākī, mentioned in Asoka's Queen's Edict). Rāhula-mātā was the daughter of Suppabuddha of Devadaha. She was born on the same day as Siddhattha whom she married at the age of sixteen. *Kīlāpasuto* (adj.)-devoted to sport, bent on enjoyment. *Samgāme paccupatthite* (loc. abs.)-if war should break out. *Ettha kiṃ pattakāle maññasi*. Now what do you think you should do about this? *Bheriñ-carāpetha*-lit. 'please make the drum go round', i.e., proclaim by beat of drum. *Ito* (abl.) from now. *Akkhaṇavedhī* (fr. *vedhin*, adj. qualifying *dhanuggahe*)-this (archers) who take arrows and shoot as fast as lightening (*akkhaṇaṃ vuccati ujju*-C.). *Vāavedhī* (fr. *vedhin*)-this (archers) who split even a hair. There are four kinds of archers, viz. *akkhaṇavedhin*, *vāavedhin*, *saddavedhin* and *saravedhin*. *Sannipātāpetvā* (caus. gerd. of *saṃ+nipatati*)-having caused to come together, having brought together. *Asādhāraṇaṃ* (adj.)-unsurpassed. *Dvādasavidhaṃ sippaṃ*-a twelve-fold feat. The feats with the bow are described in the Sarabhaṅga-Jātaka (Jāt., V. 129ff.). *Āgatanayena*-as handed down, as is told. *Nātisaṃgho*-the assembly of (his) kinsmen. *Nikkamkho* (adj.) free from doubt.

7. THE FOUR OMENS [Jātaka-Nidānakathā].-This piece takes up the thread of Prince Siddhattha's life from his sixteenth year and leads up to the twenty-ninth, a period of thirteen or fourteen years during which King Suddhodana took all precautions against his son's coming across any of the four sights which, according to the astrologers' prediction, might impel him to renounce the world. But in spite of all the precautions taken by the king in this regard, Siddhattha came across the four sights, one after the other. These sights are technically called *Cattāri Pubbanimittāni* ('the Four Omens'). *Nimitta* means a sign serving as a cause of reflection or consideration, a thought-inducing symbol. The four *Pubbanimittas* (lit. 'previous signs') were : (1) the sign of decay and decrepitude, (2) the sign of disease, (3) the sign of death, and (4) the sign of renunciation. Thus, the first three were suggestive of the problem of misery (*dukkha*) and the fourth was indicative of the means of escape therefrom (*dukkha-nirodhagāminī paṭipadā*). Hence the legend is interesting as it seeks to represent incidents in the life of Siddhattha as preparing the way for the doctrines which he, as Buddha, later promulgated.

According to the *Dīghabhāṇakas*, Siddhattha encountered all the four sights on one and the same day. The *Dīghabhāṇakas* (p. 7, 1.29) were those

reciters of the Canon who based their opinion on the authority of the *Dīgha-Nikāya*.

Uyyānabhumim (acc.)-to the pleasure ground. *Paṭisunivā* (gerd., *paṭi+√śru+tvā*)-having consented, agreed. *Kumudapattavaṇṇe* (adj., acc. pl.) those having the colour of the white lotus petals (said of Sindhava horses). *Maṅgala-sindhava* (acc. pl.) state horses of the Sindhava breed. *Paṭivedesi* (caus., *paṭi+√vid+e+aor.* 3rd pers. sg.) made known, informed. *Abhisambujjhana-kālo*-the time for the attainment of the Enlightenment. *Jarājajjaram* (adj.) feeble with old age. *Khaṇḍa-dantaṃ* (adj.) having broken teeth. *Palita-kesaṃ* (adj.) having grey hair. *Vaṃkaṃ* (adj.) bent down. *Obhagga-sariraṃ* (adj. Skt. *avabhaṅga*) broken down in body. *Daṇḍa-hatthaṃ* (adj.) taking a stick in (his) hand. *Pavedhamānaṃ* (pr. p., *pa+√vyath+māna*) trembling. *Dassasesuṃ* (caus. of *√dṛś+aor.* 3rd pers. pl.) they showed (him). *Kesāpi 'ssa na yathā aññesaṃ*. The hair of this man is not as that of other men. *Mahāpadāna*-N. of the fourteenth Sutta of the *Dīgha-Nikāya*. It gives an account of the general events connected with the advent of a Buddha with details of seven Buddhas preceeding Gotama Buddha by way of illustration. *Dhi-r-atthu vata* etc. Shame indeed be upon life! since the old age of what is born will appear. The word *Dhi* or *Dhī* (Skt. *dhik*) is an exclamation of reproach and disgust, used with acc. or gen. *Samvigga-hadayo* (adj.) having agitated heart. *Paṭinivattivā* (gerd., *paṭi+ni+√vat+tvā*) having turned back, having returned, *Kasmā maṃ nāsetha*. Why do you ruin me? *Satiṃ na karissati* (he) will not think of. *Adḍhayojane adḍhayojane*-at a distance of half of *yojana* or league (1 *yojana*=about 8 miles=4 *gāvutas*). *Heṭṭhā-vuttanayena*-in the manner stated before, as said before. *Samvidahitvā* (gerd., *saṃ+vi+√dhā+tvā*) having arranged, appointed, provided. *Samantato*-all round. *Kālakataṃ* (adj., acc. sg., also as *kālaṃkataṃ*)-lit. 'one who has made an end of his life-time', i.e. dead. *Sunivatthaṃ* (pp. of *su+nivasati*, Skt. *su+nivaste*, fr. *√vas*, 'to stay')-well-clothed, well-dressed (with the inner garment). *Supārutaṃ* (pp. of *su+pārupati*, Skt. *prāvṛnoti* fr. *pra+√vr*, 'to cover') well covered (with the upper garment). *Pabbajitaṃ* (pp. of *pabbajati*, Skt. *pravrajati* fr. *pra+√vraj*, 'to go forth') lit. 'one who has gone out from home'; one who has given up the worldly life and adopted the life of a recluse or ascetic, i.e. ordained. *Ruciṃ uppādetvā* (caus. gerd. of *uppajjati* fr. *up+√pad*, 'to arise') having produced a liking, finding pleasure in. *Sārathi kiñcāpi...agamāsi*. As (at that time) no Buddha at all appeared (in the world), the charioteer understood neither what a recluse was nor what were his merits; but by the power of the gods he said: "This man is a recluse, Sir"; and he described the advantages of renouncing the world. That day the Bodhisatta, finding pleasure in renunciation, went to (his) pleasure-graden (lit. pleasure-ground).

8. MAHĀBHINIKKHAMANAM [Jātaka-Nidānakathā]-This piece is but a sequel of the preceding one. It presents a description of the return of Prince Siddhattha from the pleasure-garden. The drive to the garden was pompous royal procession. There is reference here to professional bards and chanters (*sūta-māgadha-bandakā*), whose business it was to proclaim the glory of kings and princes on occasions of processional march. The Four Omens had already brought a change in the mind of Siddhattha. While he was returning to the city, he received the news of the birth of his son. But as he was in an agitated and pensive mood, he viewed even this news as a hindrance (*rāhulo jāto, bandhanam jātam*). He thrilled at the utterance of the word *nibbuta* ('calmed'), which at once gave him the idea of *nibbāna* ('extinction of sense-desires'). He therefore thought that he should renounce the world and seek Nibbāna. As he was deeply thinking about the problem, naturally his mind became detached from the charming musical performance given by a party of dancing girls in the palace. The chamber in which the performers fell asleep in indecent disorder, appeared to him as a veritable charnel ground littered with rotting corpses, and he resolved to accomplish the Great Renunciation.

Sabba-tālāvacaesu (loc. abs.) all musicians (having shown). *Paṭibhānāni* (acc. pl.) skills. *Sūta*-a bard *Bandakā* (pl.) eulogists. *Thutighosehi*-with shouts of praise. *Sambhavantesu* (pr. p., used in loc., *saṃ+√bhū+nta*) when producing. *Ath' ass....abhirūhi*. And when he was adorned with all embellishments, when the musicians were honouring him with words of 'victory', 'joy', and the like, when the bards and eulogists were bringing forth words of good luck and shouts of praise in various ways, he ascended his splendid chariot, decorated with all embellishments. *Tuṭṭhiṃ* (f.) pleasure, joy. *Nivedetha* (caus. of *ni+√vid*)-make know. *Sāsanam pahīṇi*-sent a message. *Rāhulo* (=bandhanam)-a bond, hindrance, impediment. *Nattu* (fr. *nattar*, Skt. *naptr*, declined like *katr*, also *nattā* in nom. sg.)-grandson. *Upa-pāsādavara-tala-gatā* (f.)-she who has gone to the flat roof of the upper storey of a place. *Rūpa-siriṃ*-beauty and majesty. *Pīti-somanassajātā* (adj.)-being pleased and delighted. *Udānam udānesi*-uttered (this) utterance of joy. The term *Udāna* means an emotional or inspired utterance which proceeds from a feeling of joy and pleasure, and sometimes of sorrow. *Nibbuta* (Skt. *nirvr̥ta*, pp. of *nis+√vr̥*. 'to quench'; 'to cease')-calmed pacified; extinguished. *Kasmiṃ nu kho nibbuta, hadayaṃ nibbutam nāma hoti*. But what being pacified, can the heart be a peace? *Viratta* (pp. of *vi+rajjati* fr. *√rañj*, 'to be attached') unattached. *Kilesesu viratta-mānasassa*-to him whose mind was free from corruptions. *Sabbakilesa-darathesu* (loc. abs.) the cares of troubles arising from all corruptions. *Sāvesi* (caus. aor. of *suṇāti*) made (me) hear. *Nikkhamma* (gerd., *ni+√kram+ya*) going out (from home). *Ācariya-bhāgo* a teacher's fee. *Muttāhāraṃ* (acc.) a string of pearls. *Paṭibaddhacitto* (adj.) one whose heart is bound in love, enamoured. *Paṇṇākāraṃ* a present.

Tāvad-eva....niddam okkami. At that very moment women, decorated with all embellishments, skillful in the dance, song, and the like, and lovely as celestial maidens, waited on him with their musical instruments of different kinds, and inducing him to sport, applied themselves to dancing and to vocal and instrumental music. The Bodhisatta, whose heart was free from corruptions, took no pleasure in the dance and the rest, and fell asleep. *Kim-attha kilamāma.* Why should we weary ourselves? *Ajjhottarivā* (gerd., *adhi+ava+√str+tvā*) having spread over. *Gandhatela-padīpā jhāyanti* (Skt. *kṣāyanti* fr. *√kṣai* or *√kṣī*, 'to waste away')-Lamps fed with sweet-smelling oil were burning. *Dante khādantiyo*-clattering the teeth. This is a phrase in Pali. *Kākacchantiyo* (adj.) snoring. *Bodhisatto pubujjhatvā* etc. The Bodhisatta, waking up, sat cross-legged on the couch, and saw those women with their stock of musical instruments laid aside and sleeping, some having phlegm flowing from their mouth and with their bodies wet with saliva, some clattering their teeth, some snoring, some talking confusedly, some with their dress in disorder, all appearing as vulgar, horrible and uncomfortable. *Vippakāraṃ*-change (in their appearance). *Bhiyyoso-mattāya* (Skt. *bhūyasya mātṛāya*)-in a higher degree, still more; exceedingly. *Mahābhinnikkhamaṇaṃ* (Skt. *niṣkramaṇaṃ*) lit. great departing; fig. great renunciation. *Ummāre* (loc.) on the threshold. *Channa*-N. of Prince Siddhattha's charioteer and companion. He was born on the same day as the prince. When Siddhattha left the household life, Channa rode with him on the horse Kanthaka as far as the river Anomā. *Assa-bhaṇḍakaṃ*-horse-trappings. *Sumana-paṭṭavitānassa heṭṭhā*-under a canopy of cloth beautified with a pattern of jasmine flowers. *Ajja mayā eva kappetum vaṭṭati*-This is the very one I ought to saddle today. *Gabbha-dvāraṃ* chamberdoor. *Ammaṇa* is a certain measure of capacity = five or six bushels. *Abhippakīṇa* (pp. of *abhi+pakirati*) *sayane*-on a bed strewn with. *Sacāhaṃ* (=sace+ahaṃ)-if I. *Apanetvā* (gerd., *apa+√nī+tvā*)-having taken away, removed. *Ullamghitvā* (gerd., *ud+√lamgh+tvā*) leaping up. *Assavarassa piṭṭhi-vara-majjhagato* etc. Seated in the middle of the excellent back of the excellent horse, (the Bodhisatta) made Channa catch hold of its tail. *Aḍḍharatta-samaye*-at midnight. *Adhivatthā* (f. pp. of *adhi+vasati*) living in, residing. *Pāyāsi* (*pa+ā+√yā+aor*, 3rd pers. sg.) (he) set out started.

9. PABBAJJĀ [Jātaka-Nidānakathā]. Chronologically, the account of *Pabbajjā* ('formal initiation into asceticism') comes after that of *Mahābhinnikkhamaṇa* ('Great Renunciation'). Prince Siddhattha did not receive initiation at the hands of any *guru*. It was a very simple form devised by himself. He cut off his hair-locks with his own hands by means of a sword and equipped himself with the eight requisites of a recluse (*aṭṭha-samaṇa-parikkhārā*), offered by the great angle Ghaṭikāra. This initiation took on the farther bank of the river Anomā, which was situated at a distance of 30 yojanas

(i.e., about 250 miles) from Kapilavatthu. The spot, it is said, was reached by a night's horse-ride, crossing the boundaries of three separate kingdoms (*tīṇi rajjāni atikkamma*), which were probably the kingdom of the Sākiyas of Kapilavatthu, that of the Mallas of Kusinārā and that of the Mallas of Pāvā.

Anomā-N. of a river thirty leagues (*yojanas*) to the east of Kapilavatthu, where Prince Siddhattha went after leaving home. There was a mango-grove called *Anūpiya* near by (see next piece). The *Anomā* and *Anūpiya* are said to have been equidistant from Kapilavatthu and Rājagaha. It was on the bank of the river *Anomā* that Siddhattha cut off his hair-locks and put on an ascetic garb. The *Anomā*, identified with the modern Aumi, seems to have meant 'Glorious' or 'Illustrious'. It was eight *usabhas* in breadth. *Pārīma-tīre*-on the farther bank, the shore on the other side (as opposed to *Orīma-tīre*, 'the shore on this side). *Orugha* (gerd., *ava*+√*ruh*+*ya*) having descended. *Rajata-paṭṭa-sadise vālukāpulīne*-on the sandy beach resembling a sheet of silver. *Labbhā* (indecl.)-allowable, possible (= *sakkā*), used with inf.; usually in negative sense as a prohibitive particle. Thus, *na labbhā tuyā pabbajitum* you should not be allowed to leave the world. *Tikkhattum* (adv., Skt. *trikṛtvah*)-thrice, three times. *Paṭibāhitvā* (gerd., *paṭi*+√*bāh*+*tvā*)-refusing. *Paṭicchāpetvā* (caus. gerd. of *paṭi*+*icchatī* fr. √*iṣ*, 'to wish') having delivered. *Samāṇa-sāruppā*-suited for a recluse. *Moliyā* (f. inst., cp. Skt. *mauli*)-(together) with the turban or diadem. *Cūlaṃ* (acc.)-crest. *Dakkhiṇato āvattamānā*-curling from the right. *Allīyimsu* (*ā*+√*lī*+aor. 3rd pers. pl.) stuck to (the head). *Massuṃ* (Vedic *śmaśru*)-the beard. *Puna kesa-massu-ohāraṇa-kiccaṃ nāma nāhosi*. There was no need at all to shave either hair or beard any more. *Buddh'-antaraṃ*-a Buddha-interval, the period between the appearance of one Buddha and the next. *Jaraṃ appattena mittabhāvena*-by the friendship which had not grown old (in that long interval). *Samāṇa-parikkhāraṃ* the requisites of a recluse. They are mentioned as eight : the 3 robes (*ticīvaraṃ*), the alms-bowl (*patta*), a razor (*vāsi*), a needle (*sūciṃ*), the girdle (*bandhanaṃ*), a water-strainer (*parissāvana*). *Yutta-yogassa bhikkhuno* (gen.) lit. of a monk who is engaged in endeavour (*yoga*), i.e. earnest in endeavour. *Arahaddhajaṃ* the symbol or external mark of an *Arhat* or 'perfect person'. The text uses it (p. 10, 1.19) as a synonym of *uttama-pabbajjā-vesaṃ* ('excellent ascetic garb'). *Mama vacanena* 'in my name'. This is a phrase in Pali.

10. ARRIVAL AT RĀJAGAHA [Jātaka-Nidānakathā]. This piece narrates the Bodhisatta's arrival at Rājagaha on foot from the bank of the river *Anomā*. The distance from the river to Rājagaha was thirty leagues, which the Bodhisatta actually took seven days to walk, and not one day only (*ekadivaseṇ' eva*), as erroneously stated in the text (p. 10, 1.24). Bimbisāra, the then reigning king of Magadha with his capital at Rājagaha, met him and offered him the entire sovereignty (*sabbaṃ issariyaṃ*). This the Bodhisatta refused, expressing the

purpose of his renunciation. The king, however, wished him success in his quest, and won from him a promise to visit first Rājagaha as soon as he had become a Buddha (*Buddhabhūtena*). From Rājagaha the Bodhisatta went to Ālāra Kālāma and then to Uddaka, the son of Rāma, and learnt their doctrines. Not being satisfied with their systems, he left the place and went to Uruvelā.

Anūpiya-N. of a mango-grove near the bank of the river Anomā. *Vitināmetvā* (gerd. of *vi+ati+nāmeti*)-having spent (the time). *Rājagaha* (Skt. Rājagṛha) is modern Rajgir in South Bihar. It was the capital of Magadha in Buddha's time. An earlier name of Rājagaha was Giribbaja (Skt. Girivraja), so called because it was surrounded by five hills, namely Paṇḍava), Vebhāra (Skt. Vaibhāra), Vepulla (Skt. Vaipulya or Vipula), Gijjhakūṭa (Skt. Gṛdhṛakūṭa) and Isigili (Skt. Rṣigiri). *Sapadānaṃ* (adv.)—According to some, the word *padānaṃ* is equivalent to Skt. *pradānaṃ* or *dānaṃ*, and the word *sapadānaṃ* means 'with best wing, offering'; thus the expression *sapadānaṃ piṇḍāya cari* would mean 'he walked for alms—begging with whatever alms already bestowed on him.' According to others, the word *sapadāna* should be explained as *sapadi* ('instantly') + *ayana* ('moving, passing') = *sapad' āyana*=*sapadāna*, with the loss of *ya* as in *Kaccāyana*=*Kaccāna*; and the whole expression would be taken as 'he walked for alms with a constant speed, with the same steps', i.e., without a stop (see *Milinda*, p. 428). *Samkhobhaṃ* (nt.)-agitation, commotion. *Bhaṇe* (√*bhaṇ*+opt. 1st pers. sg.)—I (should) say. *Missaka-bhattaṃ samharitvā*-having collected mixed food. *Alaṃ me ettakaṃ yāpanāya*-this much is enough for my sustenance. *Āradhho* (pp., *ā+√rabh+ta*)—started, began (to). *Antāni* (nt. fr. Vedic *antra*)—intestines, bowels. *Parivattitvā* (gerd.)—having turned. *Nikkhamanākāra ppattāni*-as if they would come out. *Tena attabhāvena*-in that birth. *Paṭikkūlāharena*—by that disagreeable or unpleasant food. *Aṭṭiyamāno* (pr. p. of *aṭṭiyati*, Denom. of *aṭṭa*, Skt. *āṛta*, pp. of *ardati* fr. √*rd*, 'to afflict')—being troubled, distressed. *Ti-vassika*-for the three seasons. *Nān'-agga-rasehi*—with various curries of the best quality of taste. *Pamsukūlikaṃ* (acc.)-one who wears cloths made of rags taken from a dust heap, one clad in ascetic garb. *Nibbikāro* (adj.)—unchanged, steady. *Iriyāpathasmim pasīditvā*-being pleased at (his) way of deportment (lit. postures), i.e., at (his) good conduct. There are four *Iriyāpathas* or postures of life, viz., walking, standing, sitting and lying down. *Niyyādesi* (caus, *ni+√yāt +e+aor. 3rd pers. sg.*)—dedicated, presented. *Bodhisatto... āgantabban'ti*-The Bodhisatta said: "In me, O King! there is no desire for material objects or for sinful thoughts. It is in the hope of attaining to supreme enlightenment that I have left all (lit. I am out)". When the king was unable to win his approval, though he asked it in many ways, he said: "Certainly you will become a Buddha, but after your Buddhahood you ought to come to my kingdom first." *Ālāra-Kālāma* and *Uddaka-Rāmaputta* (p. 11, 1.14)-They were the ancient teachers. Siddhattha learnt from Ālāra-Kālāma the

psychic process of attaining to the eight states of Trance (*aṭṭha-samāpattiyo*), and also met Uddaka, son of Rāma. (For *aṭṭha-samāpatti*, see p. 73 under the piece No. 4). Ālāra was a personal name and Kālāma was his clan name. Probably both of them were Kṣatriya teachers. *Uruvelā*—This is the name of the sandy tract, now famous as Bodh-Gayā, on the banks of the river Nerañjarā (Skt. Nairāñjanā), also called Phalgu.

11. SIX YEARS OF ASCETICISM [Jātaka-Nidānakathā]. This piece contains a vivid account of six years of austerity (*dukkarahārikā*), practised by Siddhattha at Uruvelā. He took recourse to this rigorous practice, because it was then believed to be the only way of attaining to *Bodhi* (*bodhāya magga*), but abandoned it when he found it useless.

Koṇḍañña—He was the son of a very wealthy Brahmin family of Doṇavatthu near Kapilavatthu. When Prince Siddhattha was born he came with the eight eminent brahmins who were invited by King Suddhodana to prognosticate, and though he as then quite young he declared definitely that the babe would be a Buddha. Thereafter he lived awaiting the Bodhisatta's renunciation. When he had learnt that Siddhattha had renounced the world, he too left the world with four others and met the Bodhisatta at Uruvelā. After the Buddha's Enlightenment these five became his first converts and later were known as *Pañcavaggiyā* ('a group of five'), (see below). *Mahāpadhānaṃ*—a great exertion or struggle (in meditation). *Padahantaṃ* (pr. p. fr. *pa+√dhā*) exerting, striving, making effort. *Pariveṇa sammajjana*—sweeping out a cell or private chamber (meant for an ascetic or monk). *Vatta-paṭivattāya*—with all kinds of duty. *Santikāvacaṛā* (adj.) those who near, close companions. *Koṭippattaṃ* (adj.) lit. 'reaching the far end', i.e., uttermost, extreme. *Sabbaso* (adv.) entirely, completely, fully. *Āhārūpacchedaṃ akāsi*—lit. he cut off the habit of taking food, i.e., fasted. *Ojaṃ* (f.) nutritive essence (of food); 'the sap of life'. *Upasaṃharamānā* (pr. p., *upa+saṃ+√hr+māna*) procuring, supplying, providing. *Mahāpurisa-lakkhaṇāni*—the signs or characteristic marks or distinctive features of a great man. They are 32 in number. For the enumeration, see the Lakkhaṇa-Suttanta of the *Dīgha-Nikāya*, Vol. III. *App'ekadā* (*api+ekadā*, Skt. *apy-ekudā*) 'moreover once', sometimes. *Appāṇakaṃ* (adj., *a+pāṇa+ka*) *jhānaṃ* a form of ecstatic meditation in which one becomes breathless (lit. lifeless). *Abhituṇṇa* (pp. Skt. *abhitūṇa*, *abhi+√tūr+na*) overwhelmed, overcome, overpowered. *Visaññi-bhūto* (adj.)—unconscious. *Caṅkamaṇa-koṭiyaṃ* (loc.) in the far end of the cloister walk. *Bodhisatto pi...patati*. And the Bodhisatta thought: 'I will perform the uttermost penance'. He lived on one seed of the oil-plant, or one grain of rice or the like, and even tasted entirely. Though the gods procured and supplied the sap of life through the pores of his skin, he refused to take it. When by this fasting his body got extremely emaciated, the gold-coloured body appeared dark; and the thirtytwo signs of

a great man became hidden. Moreover, one day, while exerting himself in breathless meditation, he was overcome by severe pain; and he fell unconscious on the far end of the cloister walk. *Oḷārikaṃ āhāraṃ*-(ordinary) material food. *Pakatikāni* (adj. fr. *pakati*)-natural, in (their) original form. *Pañcavaggiyā* (adj.) those who formed a group of five, namely, Koṇḍañña, Bhaddiya, Vappa, Assaji and Mahānāma. *Paṭivijjhitaṃ* (inf. *paṭi+√vyadh+tuṃ*)-to penetrate; to acquire, master, comprehend. *Āhāriyamāno* (pr. p., *ā+√hr+māna*)-taking up, feeding, eating. *Bāhuliko* (adj. fr. *bahula*)-living in abundance. *Padhāna-vibbhanto* (adj.) lit. 'with confused mind in meditation', i.e., given up exertion. *Sīsaṃ nahāyitukāmassa ussāva-bindu-takkhaṇaṃ viya* etc. "To think of getting our spiritual eminence through him is to act like a man, who wants to bathe his head, thinking of using a dewdrop." This is a phrase in Pali, which means 'to get only a very little of what is wanted' i.e., almost nothing. *Kiṃ no (=amhākaṃ) iminā*. Of what use is this man to us? *Isipatana*-a suburb of Banaras, famous for *Migudāya* or Deer Park. It was eighteen leagues from Uruvelā. It was here that Gotama, after his Enlightenment, met the *Pañcavaggiya* monks and preached his first sermon-the *Dhammacakka-ppavattana-Sutta*.

12. SUJĀTĀ'S OFFERING [*Jātaka-Nidānakathā*]. In this piece we have a charming episode of Sujātā's offering of rice-milk sweetened with honey (*madhu-pāyāsa*). The piece is important as suggesting a turningpoint in the ascetic career of Siddhattha. The rice-milk offered by Sujātā was the only food on which the Buddha subsisted for forty nine days after the attainment of *Bodhi* or Enlightenment. The piece is also noteworthy as containing a reference to tree-worship.

Senāni-nigama-It was a hamlet in Uruvelā. It is quite possible that it was formerly a cantonment, as its name implies. The word *nigama* means also a small town, market-place. At the entrance of this locality there was a banian tree (*nigrodha-rukka*), which was believed to be the abode of a deity (*deva-ṭṭhānaṃ*). *Senāni-kuṭimbikassa gehe* in the house of a land lord of Senāni. *Sama-jātikaṃ kula-gharaṃ* (acc.) a respectable family of equal rank. *Anu-saṃvaccharaṃ* every year. *Sata-sahassa-pariccāgena*-by spending a hundred thousand (coins). *Bali-kammaṃ* an offering of food. *Samijjhi* (aor. of *saṃ+ijjhati*) took effect, fulfilled. *Laṭṭhimadhuka-vana* (Skt. *Yaṣṭimadhuka*) Name of a wood, so called probably because of the "cane-honey" creepers that grew there. *Khīrassa bahalataṇ-ca* etc. aspiring after the quantity, sweetness and strengthening (or, nourishing) quality of milk. *Khīra-parivattanaṃ nāma*-what is called conversion of milk. *Paccuṭṭhāya* (gerd., *paṭi+ud+√sthā (=ṭhā)* + *ya*)-rising up. *Duhāpesi* (caus., *√duh+āpe+aor.* 3rd pers. sg.) caused to be milked. *Bubbulā*-bubble (Beng. বুদবুদ). *Dakkhiṇāvattā* (adj., Skt. *āvarta*, pp. of *ā+√vrt*, 'to move') turning to the right. *Phusitaṃ* (nt., Skt. *prṣat*) a small particle; a drop. *Uddhanato* (nt. abl. Skt. *uddhamāna* fr. *ud+√dhvan*) from

the fireplace or oven (Beng. উনান). *Appa-mattako pi* even the least. *Amma* (an endearing term of address)-‘my dear!’ *Ettake kāle* in such a long time; ever. *Na diṭṭhapubbaṃ* not seen before. *Paṭijaggāhi* (imper. 2nd pers. sg. of *paṭi+jaggati=jāgarati* fr. √ *jagg*, ‘to be awake’) lit. watch over, i.e., take care of, look after. *Turita-turitā* (f., pp. of *turati*) in a hurry (Beng. তড়াতি). This is a phrase in Pali. *Bhikkhācāra-kālaṃ*-time for going round for alms-begging. *Āgamayamāno* (pr. p.) awaiting. *Pācīna-lokadhātum*-the eastern region of the universe, i.e. facing the rising sun. *Paṭicchitum* (inf. *paṭi+√ iṣ+tum*)-to accept, to receive. *Maññe* (√ *man*+opt. 1st pers. sg. ‘I should think’) is used adverbially in the sense of ‘methinks’, ‘I guess’, ‘for certain’, ‘presumably’. *Āvajjesi* (caus. aor. or *āvajjati*, ‘to upset’) (she) poured out. *Paduma-pattā* (abl.)-from a lotus-leaf. *Vinivattitvā* (caus. gerd. of *vi+ni+√ vrt*, ‘to move’)-having rolled over, glided off. *Paṭikujjetvā* (caus. gerd. of *paṭi+√ kubj*, ‘to bend’) having covered, enclosed. *Veṭhetvā* (gerd. of *veṭheti*, Vedic *veṣṭate* fr. √ *vīṣṭ* or √ *veṣṭ*, ‘to envelop’) having wrapped. *Attabhāvaṃ* body. *Onat’ onatā* (f. adj. *onatā+onatā*, pp. of *ava+namati*) bowing down again and again. *Upagantvā* having gone near, approached. *Ākāraṃ sallakkhetvā* having understood the sign. *Padakkhiṇaṃ katvā* holding (a person or thing) to one’s right side, i.e., going round so as to keep the right side turned to a person or thing (a mode of showing reverence). *Anekabuddha-sata-sahassānaṃ* etc. Having dressed himself in the banner of the Arahants, worn by so many hundred thousand Buddhas, he sat down with his face to the East; and having divided the rice-milk sweetened with honey, but without water, into forty-nine balls of the size of so many single-seeded palmyra fruits, he ate them all. *Pupphānaṃ vaṇṇato muñcana-kāle* when the flowers drop from their stems. *Vijambhamāno* (pr. p. of *vi+jambhati*) getting roused, awakened from sleep.

13. SIDDHATTHA VANQUISHES MĀRA [Jātaka-Nidānakathā]. This piece describes Prince Siddhattha’s struggle with Māra, the Tempter, the Evil One (*pāpima*). The personification of Māra is evident from the description of his coming to give battle with his army and on his mount (*vāhana*). Māra’s forces are said to be lustful desires (*taṇhā*), discontent (*arati*), passion (*rāga*), hunger-and-thirst, and the like. So it was rather an internal struggle of Siddhattha against the distracting forces in his nature, though it is described here in terms of an external contest between two warriors. The Bodhisatta sat cross-legged at the foot of the Bo-tree assuming an unshakeable posture (*aparājita-pallaṅka*) with this grim determination:

“Let my skin, nerves and bones wither away, let flesh and blood dry up, I will not leave this seat until I attain to supreme enlightenment.”

The mobilisation, the formal challenge, the battle array, the hurling weapons, and so forth are described in minute details. The battle, of course, ended in the triumph of Siddhattha (see the piece No. 14, *Jayo hi Buddhassa*

sirīmato ayam). An earlier and vivid poetical account of the episode is to be found in the Padhāna-Sutta of the *Suttanipāta*.

Bodhi-maṇḍaṃ-the Bo-terrace *Bodhi-khandhaṃ*-the trunk of the Bo-tree. *Abhejja* (adj. Skt. *abhedya*, fr. gerd. of *a+√bhid*) not to be split or divided; *abhejja-rūpaṃ*-of strong character. '*Ābhujitvā* (gerd., *ā+√bhuj+tvā*)-bending in (the legs). *Māra-ghosanaṃnāma*-the drum called 'Māra-Cry'. *Girimekhalā* -N. of the majestic elephant who served as the mount of Māra. *Aggaheṣi* (caus., *√gañh+e* aor. 3rd pers. sg.) caused to be taken, seized. *Nāna-ppakāra-vaṇṇā nāna-ppakāra-mukhā hutvā* assuming various colours and various appearances. *Ajjhottharamānā* (pr. p., *adhi+ava+√str+māna*)-overpowering. *Dasa pāramiyo*-the ten virtues of perfection. *Dīgharattaṃ* (adv. Skt. *dīrgharātram*)-a long time. *Putṭha* (pp. of *√puṣ*, 'to nourish') *parijana-sadisā*-like attendants fed (by me). *Phalakaṃ* (nt.) a shield. *Pārami-satthena*-with the sword of perfectionary virtues. *Valakāyo* (f.) a host. *Vātamaṇḍalaṃ samuṭṭhāpesi*-caused a whirlwind to blow. *Padāletvā* (caus. gerd. of *pa+√dal*) having torn down, broken down. *Vihātānubhāvā* (adj.) with their power gone. *Satapaṭala*-a hundred heaps (of clouds). *Mahā ogha*-a great flood (of water). *Cīvare ussāva-bindu-tṭhānu-mattam-pi tannetuṃ nāsakkhi*-(it) was not able to wet on (his) robe even the space where a dew-drop might fall. *Pāsāṇa-vassaṃ* a storm or shower of rocks. *Dibba-mālāguḷa-bhāvaṃ* the state or condition of a cluster of divine garlands. *Paharaṇa vassaṃ*-a storm of deadly weapons. *Ekatodhārā-ubhatodhārā-asi-satti khurappādayo*-one edged and two edged swords, and spears, and arrows, and the like. *Aṅgāraka-vassaṃ*-a storm or shower of charcoal or embers. *Kiṃsuka-vaṇṇā aṅgārā*-embers like (red) *Kiṃsu* flowers. *Kukkuḷavassaṃ* (Skt. *kulūla*)-a shower of hot ashes. *Accuṇho* (adj. *ati+uṇho*)-very hot. *Vāluka-vassaṃ*-a storm or shower of sand. *Kalalavassaṃ* a storm or shower of mud. *Dibba-vilepanaṃ hutvā*-as divine unguent. *Caturaṅgasamannāgataṃ mahā-tamaṃ*-a fourfold thick darkness. *Suriya-ppabhā-viḥataṃ viya*-as if dispelled by the brightness of the sun. *Imāhi navahi*-by these nine, namely (1) the wind, (2) the rain, (3) the rocks, (4) the weapons, (5) the charcoal, (6) hot ashes, (7) the sand, (8) the mud, and (9) the darkness. *Kim bhāṇe tiṭṭhatha* way, I say, do you stand still? *Cakkāvudhaṃ* (Vedic *cakrāyudha*)-a deadly weapon, the barb of which was like a wheel in shape. It was so called because it served both as a sceptre and a javelin. *Vissajjesi* (caus., *vi+√srj+e*+aor. 3rd pers. sg.) discharged, hurled. *Mālā-vitānaṃ*-a canopy of garlands. *Mahāpurise* (loc. absl.) the great man (said of the Bodhisatta). *Sammasante* (pr. p. of *saṃ+√mrś*, 'to touch') thinking on. *Jannukehi patiṭṭhāsi* fell down on (his) knees. *Disāvidisā* in different directions. *Sisābharaṇāni* turbans. *Sammukha-sammukha disāhi*-each one by the direction before him.

14. SIDDHATTHA BECOMES BUDDHA AND SPENDS SEVEN WEEKS NEAR THE BO-

TREE [Jātaka-Nidānakathā]. The conquest of Māra was immediately followed by Prince Siddhattha's attainment of supreme Enlightenment, a unique achievement which marked the beginning of his career as Buddha. In the first watch of the night (*paṭhama-yāme*) he acquired the knowledge of his former existences (lit. abodes) in a connected series (*pubbe-nivāsa-ñāṇaṃ*) by way of reviewing the whole of the past history of the earth and heaven. In the second or middle watch (*majjhima-yāme*) he clarified his divine vision (*dibbacakkhum visodetvā*). During the last watch (*pacchima-yāme*) he induced a knowledge of the logical form of the law of happening (*paṭicca-samuppāde ñāṇaṃ otāresi*). At the end of his penetration into the truth he broke forth into omniscience (*sabbaññuta-ñāṇaṃ paṭivijjhitvā*) with a solemn utterance (*udāna*), expressing how he had wandered forth through many cycles of birth in search of *Taṇhā* (the builder of the house, *gahakāraka*) and the secret of weeding out the very root instinct of house-building, and how at last he had found them out. The following is Spence Hardy's versified literal translation of the *Udāna* (p. 16, II, 20-24), as given in his *Manual of Buddhism*, p. 180 :

“Through many different births
I have run (to me not having found),
Seeking the architect of the (desire resembling) house,
Painful are repeated births!
O house-builder! I have seen thee.
Again a house thou canst not build for me.
I have broken thy rafters (*phāsukā*),
Thy central support (*gahakūṭam*) is destroyed.
To Nibbāna my mind has gone (*visaṃkhāragataṃ*),
I have arrived at the extinction of evil desires.”

After the attainment of *Bodhi* the Bodhisatta became the supreme Buddha. Thereafter he spent seven weeks at the foot of the Bo-tree and on six other spots close by, enjoying the bliss of emancipation (*vimuttiisukhaṃ*). During this period he felt no bodily wants, and on the fortyninth day he used a tooth-cleanser, and washed his face.

Deva-saṃghā—classes of gods. *Supaṇṇā* (pl., cp. Vedic *suparna*)—“Fairwing”, winged creatures, considered as foes to the *Nāgas*, *Ugghosayum* (*ud+√ghu+aor. 3rd pers. pl.*)-shouted, proclaimed. *Dasassu Cakkavāla-sahassesu*-in the ten thousand Cakravālas or world-systems. *Dharamāne yeva suriye* (loc. abs.)-while the sun was still above the horizon. *Ratta-pavāḍadala*-a petal of red coral. *Paṭicca-samuppāda*-It is generally translated by ‘the Law of Causal Genesis’ or ‘the Law of happening by way of a cause’. It is explained by the formula of twelve *nidānas* or causes. The first cause is said to be *Avijjā*, which stands for ‘the unknown or unknowable’ portion of our experience. The

next *nidāna* is *Sanīkhāra*, which means 'impulse' or 'disposition'. This is followed by *Viññāṇa* or 'cognitive form of consciousness'. From *Viññāṇa* arises *Nāma-rūpa* or 'individualization', comprising both mental and physical aspects. In the next stage the individual comes into relation with the surrounding objects through *Salāyatanas* or 'the six organs and six objects of sense'. The contact between the sense and the object is called *Phassa*, which, when attended by *Viññāṇa*, gives rise to *Vedanā*, or 'feeling'. *Vedanā* is followed by *Taṇhā*, or 'the longing for the objects of enjoyment'. From *Taṇhā* comes *Upādāna* or 'attachment', 'grasping'. *Upādāna* produces *Bhava*, or 'becoming'. The process of becoming leads us to *Jāti*, or 'birth'. Birth is followed by such inevitable conditions as decay (*jarā*) and death (*maraṇa*) together with sorrow (*soka*), lamentation (*paridevana*) and despair (*upāyāsa*). The knowledge of *Paṭicca-samuppāda* is needed for the comprehension of all processes of happening or formation, physical or mental. *Dvādasā-padikaṃ paccayākkāraṃ*-the twelvefold mode of causes. *Vaṭṭa-vivatta-vasena*-by means of 'rolling on' and 'rolling back' i.e., revolving this way and that way. *Anuloma-paṭilomato* according to (its) regular order and reverse. *Dasa-sahassi-lokadhātu* the ten thousand world-systems. *Dvādasā-kkhattuṃ* twelve times. *Catu-jjhānaṃ* meditation of four kinds. *Pādakaṃ katvā*-taking as a base or foundation. *Vipassanaṃ* (f., acc. sg.) insight, clear vision. *Magga-paṭipāṭiyā*-stages (of salvation) in succession, in order. *Catuttha-maggena*-by the fourth path or stage (= *arahatta-maggena*). There are four stages of salvation, namely, (1) *sotāpatti-magga*, or the stage of entering the stream (of salvation); (2) *sakadāgāmi-magga*, or the stage of returning once (to this world); (3) *anāgāmi-magga*, or the stage of the never-returner; and (4) *arahatta-magga*, or the stage of an Arahant. *Sabbakilese* (acce. pl.) all corruptions, sins. *Khepetvā* (caus. gerd. of *kipati* fr. $\sqrt{kṣip}$, 'to throw') causing to be thrown, to waste. *Avijahitaṃ*-not given up. *Sandhā vissaṃ* (an optional form of aor. 1st pers. sg. of *saṃ+dhāvati*) I ran, I wandered. *Anibbisam* (pr. p. of *a+nir+√vis*, 'to enter') without attaining to, not finding (= *alabhanto*-C). *Gaha-kāraka* (voc.)-O the builder of the tabernacle! (said of *Taṇhā*). *Visaṃkhitam* (pp. *vi+saṃ+√kr+ta*) destroyed (= *viddhamṣitam*-C). *Sattāham* (nt. *satta+āham*)-a period of seven days, a week. *Isakaṃ* (adv.)-slightly a little. *Pācīna-nissite* (adj.) attached to eastern. *Animisehi akkhihi*-with waking eyes, with a steadfast look. *Isakaṃ pācīna-nissite uttaradisābhāge thatvā* standing a little to the north-east (of his seat). *Caṅkamaṃ* (Skt. *cankramaṃ*)-lit. the place where one walks up and down, i.e., a circled walk. *Māpetvā* (caus. gerd. of $\sqrt{mā}$ 'to measure')-creating, making, causing to appear (by supernatural power). *Āyata* (adj. pp. of *ā+√yam*) stretched, extended; *puratthima-pacchimoto āyate*-in that which stretched from east to west. *Bodhito pacchim'*-uttaradisābhāge-to the north-west direction of the Bo-tree. *Abhidhammaṃ*-the doctrine regarding philosophical or psychological matters, classified later into seven

books and incorporated to the canon. Hence it is also the name of the Third Piṭaka. *Vaddalikāya uppannāya* (loc. abs.)-when a storm arose. *Paṭibāhanattham*-in order to prevent or ward off. *Mucalindena nāgarājena*-by the serpent-king Mucalinda. *Satta-kkhattum*-seven times, seven folds. *Bhogehi* (inst. pl. of *bhoga* fr. √ *bhuj*, 'to bend') with (his) coils. *Asambādham* (adj., *a+sambādham*) unobstructed, unharassed. *Nāgalatā-danta-katthena*-with a tooth-cleanser of the nāga-creeper. *Anotatta-dah'-odakena*-with water brought from the Anotatta lake. For notes on Anotatta, see the piece No. 2. *Tattha sattāham...upasamkami*. There the Blessed One spent a week, and when a storm arose, Mucalinda, the serpent-king, encircled him with seven folds of his coil so as to exclude the Blessed One from cold and the like. The Blessed One, having enjoyed the unobstructed ease of emancipation, went to the Rājāyatana.

15. The First Lay-Devotees [Jātaka-Nidānakathā]. This piece contains a brief legend of the two brother-merchants (*dve bhātaro vāṇijā*), named Tapassu and Bhalluka, who offered a rice cake and a honey cake (*manthan-ca madhu-piṇḍikañ-ca*) to the Buddha, when he was seated under the Mucalinda tree. These merchants were travelling from Ukkala (modern Orissa) to Majjhimadesa, or the Middle Country (roughly, Central India) with five hundred carts. They halted at Uruvelā and took refuge in the Buddha and the Dhamma (the Saṃgha having not been formed at that time) they became the first Buddhist lay-devotees, pronouncing only two words, namely, Buddha and Dhamma, as their Refuges (*dve-vācika-upāsakā*). The legend indicates that there was one high-road connecting Ukkala with Uruvelā and another connecting Uruvelā with Bārāṇasī (Benares).

Majjhimadesa-For its boundary, see the piece No. 1. *Sālohitāya devatāya*-by a god was (formerly) their blood-relation. *Sannirumhitvā* (gerd., *sañ+ni+√rundh+tvā*) having restrained, blocked. *Ussāhitā* (pl., pp. of *ussāheti*, caus. of *ussahati*) encouraged, urged. *Paṭṭagaṇhātu no* etc.-O reverend Sir, Blessed One! out of compassion for us accept this food. *Selamaye patte* (loc.)-in a bowl made of rock. *Anumodanam akāsi*-(he) gave thanks. *Dve-vācika-upāsakā*-They were those Buddhist lay worshippers who, like Tapassu and Bhalluka, took refuge only in the Buddha and his Dhamma before the formation of the Saṃgha. *Paricāritabba-tṭhānam*-an object of worship. *Sīsam parāmasitvā* (*parā+√mṛś+tvā*) having touched (his) head. *Kesadhātuyo* hair-relics. *Anto pakkhipitvā*-having placed (them) inside. *Cetiyam*-a memorial (here in honour of the Buddha). *Paṭiṭṭhāpesum* (caus., *pati+√ṭhā+āpe+aor. 3rd pers. pl.*)-established, set up, installed, built.

16. THE FIRST SERMON [Jātaka-Nidānakathā]. This piece gives an account of the *circumstances* which led to the promulgation of the First Sermon of the Buddha, and *not the sermon*. The interval between Buddhahood and the First Sermon is near about three months. The sermon, known as the

Dhammacakka-ppavattana-Sutta, is to be found in the Pali canonical texts. From the spot around the Bo-tree the Buddha proceeded to Bārāṇasī. On the way, he met the Ājīvika Upaka, and informed him about his attainment of Buddhahood. On the evening of that day, he arrived at Isipatana (modern Sarnath in Bārāṇasī), where he met the *Pañcavaggiyas*. The *Pañcavaggiyas* were at first reluctant to pay him reverence. The Buddha, however, convinced them as to his own attainment and preached to them his First Sermon. With the preaching of the First Sermon began Siddhattha's career as Teacher (*Satthā*), i.e., as the Founder of Buddhism. This career runs over a period of forty-five years, preaching and making converts. At the end of the First Sermon, Koṇḍañña became a *sotāpanna*. Five days later the Buddha preached to them the Anattalakkhaṇa-Sutta, at the conclusion of which all five became Arahants.

Ājīvika-N. of a class of naked ascetics. The Ājīvikas performed various austerities. They were highly esteemed and has a large number of followers. They used to be consulted regarding auspicious days, dreams, omens, etc. Their views are mentioned and criticised several times in the Pali texts. They are thrice mentioned in Asoka's Edicts as receiving royal grants. *Isipatana*-This was the site of the famous *Migadāya*, or Deer Park, near Bārāṇasī. It was eighteen leagues from Uruvelā. When the Bodhisatta gave up his austerity, the *Pañcavaggiyas* left him and went to Isipatana. After his Enlightenment the Buddha, leaving Uruvelā, met them at Isipatana, where he preached his First Sermon on the full-moon day of Āsālha and spent the first rainy season as Buddha. *Pañcavaggiyā*-see p. 76. *Āvattitvā* (gerd., $\bar{a} + \sqrt{\text{vrt}} + \text{tvā}$)-turning back to. *Piṇit'indriyo* (*pīṇita*, pp. of *pīṇeti*+*indriye*)-with satisfied senses, with gladdened heart. *Mahākula-ppasūto* (pp. of *pasavati*)-is born in a high family. *Katikaṃ* (f. acc.) an agreement, a pact. *Dhammacakka-ppavattana-Sutta*-There are two versions of this Sutta-one in the *Samyutta-Nikāya* (V. 420) and the other in the *Vinaya-Mahāvagga* (I. 10). There are other versions as well in some of the Buddhist Sanskrit works, which show a substantial agreement with the Pali versions both in form and in contents. The Sutta begins by contrasting two forms of extremism (*dve antā*) viz., (i) worldly extremism (*kāmesu kāmasukhalikānuyogo*), and (ii) ascetic extremism (*attakilamathānuyogo*), each of which is characterised as undignified, unbecoming, inferior, vulgar and befitting only the common folk. The discourse recommends the *Majjhima-Paṭipadā* ('Middle Path') as a dignified way of life by which the extreme modes may be avoided. [Note that the earlier term, employed by Buddha, was *Majjha*, and not *Majjhima*, and this reminds us of the term *majha* in Asoka's Separate Rock Edicts (cp. *majham paṭipādayema*). The word *majha* or *majjhima* suggests a comprehensive mode of conduct in which the current of progressive life moves on carrying everything along with it.] *Majjhima Paṭipadā* is treated as just another name for *Ariya Aṭṭhaṅgika*

Magga, 'the Noble Eight-linked Way', which begins with *sammā-diṭṭhi* and ends with *sammā-samādhi*. The *Magga*, again, is connected with a scheme of thought that exemplifies the complete form of truth when stated in its four aspects (*cattāri ariya-saccāni*), *magga* being the fourth. Knowledge, according to Buddhism, consists in the right understanding of the four items of truth. Truth is the complete statement on a point. The point of discussion may be anything that offers a problem to the mind, and *dukkha* or *āsava* can be taken as a type. *Aññā-Koṇḍañña*-He was the same person as Koṇḍañña (see the piece No. 11). At the conclusion of the First Sermon Koṇḍañña was the first among the *Pañcavaggiyas* to realise the Truth, and henceforth he was better known as Aññāta-Koṇḍañña. *Sotāpatti-phala*-in the fruition of entering upon the stream, i.e., 'the Noble Eightfold Path'. *Anattalakkhaṇa-Suttanta*-According to tradition, this Sutta or Suttanta was preached by the Buddha to the *Pañcavaggiyas* five days after the preaching of the *Dhammacakka-ppavattana-Sutta*. It is contained in the *Samyutta-Nikāya* (III. 66f) and in the *Vinaya. Mahāvagga* (1.6, 38-41). It deals with "the perishable nature of the five *khandhas*, and shows that the *khandhas* are not the self".

17. DEDICATION of VELUVANA [Jātaka-Nidānakathā]. This piece presents an account of the Buddha's visit of Rājagaha, after his Enlightenment, in fulfilment of the promise, which he had made earlier to King Bimbisāra (cp. the piece No. 10). The narrative is important in the history of Buddhism as it records the dedication of Veḷuvana for the use of the Buddha and his Order. Veḷuvana was a royal park near Rājagaha. It was "not too far from the city, not too near, suitable for coming and going, easily accessible to all people, by day not too crowded, by night not exposed to noise and clamour, clean of the smell of people, hidden from men and well fitted to seclusion". When the Buddha, accompanied by a thousand disciples, arrived at Rājagaha, he stayed at the Laṭṭhivana park, which was situated at the approach of the city (*nagarāpacāra*). Bimbisāra, king of Magadha, accompanied by a large following, went to that place to pay the Buddha his respects. When the Buddha preached to them, they took faith in him and were converted. The king invited the Buddha with his disciples to a meal for the next day at the palace, and at the end of the meal he dedicated his pleasure-garden Veḷuvana to the Order headed by the Buddha (*Buddha pamukhassa saṃghassa*). The Buddha accepted it, gave thanks to the king and went to Veḷuvana. At the acceptance of Veḷuvana as the first *ārāma* or monastery the Buddha's religion got its foundation (*Buddha-sāsanassa mūlāni otiṇṇāni*). It is said that Veḷuvana was the only *ārāma* in India, the acceptance of which was accompanied by an earthquake.

Upacāre (loc., fr. *upa*+[√]*car*)-at the approach, entrance, i.e., in immediate vicinity or neighbourhood of. *Laṭṭhivana* (Skt. *Yaṣṭhivana*)-N. of a grove to the south-west of Rājagaha. During the Buddha's stay at this grove, King Bimbisāra

went there to see him. On hearing the Buddha's sermon the king declared his faith in the Three Refuges, *Sotâpatti-phala*. *Upāsakattaṃ* (nt., abstr. fr. *upāsaku*)-the state of being a lay devotee or follower (of the Buddha). *Upāsakas* are those who have taken the Three Refuges and the vow to observe the five rules of morality, called *Sikkhāpadas* or precepts. For these five precepts. *Pañca assāsake* (acc. pl.)-the five things which gave comfort and relief (to the king). Bimbisāra had these five ambitions of his life, namely, (1) that he might become king, (2) that the Buddha might visit his realm, (3) that he might wait on the Buddha, (4) that the Buddha might teach him the doctrine, and (5) that he might understand it. *Pavedeṭvā* (caus. gerd. of *pa+√vide*)-having made known, having declared. *Svātanāya* (cp. Skt. *svastana*)-for the next day. *Nirantaraṃ* (adv.)-continuously, always; *Puṭaṃ*-a container, pocket, basket. *Punadivase...puṭaṃ ahosi*. The next day all the people who dwelt in Rājagaha, eighteen crores in number, both those who had already seen the Blessed One and those who had not, went early from Rājagaha to the Latthivana to see the Tathāgata. The road, three *gāvutas* long, could not contain them. The whole of the Latthivana at once became like a basket packed quite full. *Tīṇi ratanāni*-the Three Jewels : the Buddha, the Dhamma and the Saṃgha. *Vattituṃ* (inf. of *vattati*, Vedic *varṭate* fr. *√vṛt*, 'to turn round')-to move; to be in existence; to fare. *Velāya vā avelāya vā*-at proper or improper time, in season and out of season, i.e., at all times (= *kāle vā akāle vā*). *Paviveka-sukhaṃ* (adj. qualifying *Veluvanaṃ*)-giving the pleasure of seclusion. *Sītala-silātala-samalanikataṃ* (adj.)-decorated with cool stone-surface. *Parama-ramaṇīya-bhūmibhāgaṃ* (adj.)-a most lovely place. *Buddhārahaṃ senāsanaṃ* (adj.)-having seats and beds fit for a Buddha. *Suvaṇṇa-bhūṃkārena* (inst.)-in golden water jar. *Pariccajanto* (pr. p. of *pari+cajati* fr. *√ryaj*, 'to give up')-bestowing, dedicating, giving a gift. *Dasabala*-an epithet of a Buddha. He is so called because he is endowed with the ten supreme intellectual powers. These powers are enumerated as (1) the knowledge of what is right and what is wrong; (2) the knowledge regarding the causally conditioned result which is acquired by a person from his action; (3) that regarding the way leading to all profits; (4) that about the world of diverse elements; (5) that regarding various inclinations of beings; (6) that of what goes on in the intentions of others, i.e., thoughts in other's mind; (7) that regarding the rise of purity and impurity in meditation, concentration and higher attainments; (8) that regarding recollection of his own previous existences; (9) that regarding the rise and fall of beings according to their deeds; (10) that regarding the highest state to be reached through the destruction of sins (*āsavānaṃ khayā*). For details, see *Aṅg. Nik.*, Vol. V, pp. 33ff. Note that the last three are separately mentioned as *Tevijjā*, or the three kinds of knowledge as understood by the Buddhists. *Pātesī* (caus. aor. of *patiti* fr. *√pat*, 'to fall')-made to fall, poured. *Otiṇṇāni* (pl. pp. of *otarati*)-gone down. *Anumodanaṃ*

katvā-appreciating expressing thanks. *Tato rājā* etc.-Thereafter the king took water, bright as gems, and as if perfumed with scented flowers, in a golden jar, and he, while dedicating the Veḷuvana park, poured the water over the hand of Him who was endowed with the ten powers. At the acceptance of this monastery the great earth shook, as if saying : “Now the religion of the Buddha has taken its roots”.

18. THE TWO CHIEF DISCIPLES [Jātaka-Nidānakathā]. This short piece is of historical importance as referring to the conversion of Sāriputta and Moggallāna, both of whom own their eminent position as the Buddha’s chief disciples and played an important role in the Buddha’s Order. Having received the gift of the Veḷuvana park from King Bimbisāra, the Buddha stayed at the park for two months, and it was during this time that Sāriputta and Moggallāna came to Veḷuvana to see the Buddha and joined the Order. Moggallāna attained Arahantship on the seventh day after his ordination, while Sāriputta became an Arahant in a fortnight. .

Sāriputta was otherwise known by the name of Upatissa (‘a lad of the village of Upatissa’), and *Moggallāna* by the name of Kolita (‘a lad of the village of Kolita’). They were born on the same day in two Brahmin families that lived near Rājagaha. They were friends from their childhood. Both of them were older than the Buddha and were ‘wandering ascetics’ (*paribbājakā*) before their conversion to Buddhism. According to the Pali records, they were formerly the disciples of Saṅjaya, the Paribbājaka, while the *Mahāvastu* introduces them as the disciples of Saṅjaya Belaṭṭhiputta. *Pariyesamānā* (pl., pr. p. of *pari+esati* fr. *ā+√iṣ*, ‘to desire’)-seeking for, searching. *Assaji*—He was one of the *Puñcavaggiya* monks. He was responsible for the conversion of Sāriputta and Moggallāna. Sāriputta, in course of his wandering in search of the Immortal state, saw the Elder Assaji entering Rājagaha for begging alms, and being pleased with his demeanour, followed him. Finding a suitable opportunity, Sāriputta asked Assaji about his teacher and the doctrine he followed. The stanza which Assaji uttered, in reply, has even since been famous as representing the keynote of the Buddha’s teaching :

Ye dhammā hetu-ppabhavā tesaṃ hetuṃ Tathāgato āha,
tesaṃ-ca yo nirodho, evaṃvādī Mahāsamaṇo.

—*Vinaya-Mahāvagga*, pp. 40f.; *Apadāna*, Sāriputta-Apadāna, v. 146.

“The Tathāgata has explained the cause of those things which are produced from causes, and also what is their cessation, thus speaks the Great monk.”

Sotāpatti-phale-see *Āpucchitvā* (gerd., *ā+√pṛcch* (=√*pucch+tvā*) having asked permission or leave. *Arahattam* (nt., abstr. fr. *arahat*) the state or condition of an Arahant i.e., Arahantship; the attainment of the last and highest stage of the Noble Path. *Ne* (=te, acc. pl.)-to them. *Aggasāvaka* (fr. √*śru*)-

lit. a chief hearer i.e., a foremost disciple. *Sāvaka-sannipātaṃ*-a congregation of disciples.

19. VISIT TO KAPILAVATTHU [Jātaka Nidānakathā]. This piece contains an interesting account of the Buddha's first visit to Kapilavattu. The Buddha, accompanied by twenty thousand monks, started for Kapilavattu at the express request of his father, conveyed through Kāludāyī. Rājagaha and Kapilavattu were connected by a high road and the distance between the two places was sixty *yojanas* (i.e., about 500 miles). It took the Buddha two months (i.e., 60 days) to reach Kapilavattu from Rājagaha by a slow journey of *yojana* (i.e., about 8 1/2 miles) per day. When arrived at the city, he stayed at the Nigrodhārāma and related the Vessantara-Jātaka. The next day, the Buddha receiving no invitation to a meal, begged his alms in the streets of Kapilavattu. At this sight Suddhodana was deeply grieved, but having listened to the Buddha, he became a *sotāpanna*, and conducted the Buddha and other monks to a meal at the palace. This piece is to be read with the piece No. 20 for a complete account of the Buddha's first visit to Kapilavattu.

Pavatta-vara-dhammacakko (adj.)-one who has set the excellent Wheel of the doctrine in motion, i.e., inaugurated the best cycle of Righteousness. *Rājabalaṃ* (nt)-the king's power or force. The fivefold force of a king consists of (1) *bāhā-balaṃ* (the strength of arms), (2) *bhoga-balaṃ* (the strength of wealth), (3) *amacca-balaṃ* (the strength of counsellors), (4) *abhijacca-balaṃ* (the strength of high birth) and (5) *paññā-balaṃ* (the force of wisdom). *Kāludāyī*-He was the son of one of the ministers of Suddhodana. He was born on the same day as Prince Siddhattha and grew up as his playmate. When King Suddhodana heard of his son's attainment of the Enlightenment, he sent Kāludāyī to bring the Buddha to Kapilavattu, on the understanding that he should first be allowed to join the Order. He went to the Veḷuvana park and, having listened to the Buddha's discourse, he became an Arahant. After a few days Kāludāyī conveyed the king's message to the Buddha and requested him to visit his kinsmen. The Buddha agreed to do so and reached Kapilavattu with a large company of monks. The Buddha declared Kāludāyī pre-eminent among those who gladdened his clansmen (*kula-ppasādakānaṃ aggo*). *Sabbattha-sādhako* (adj.)-in everything serviceable. *Ati-vissāsiko* (adj.)-extremely trustworthy. *Saha-paṃsukīlito sahāyo*-lit. a friend who played together with dust or mud, i.e., a playmate from childhood. *Dujjāno* (adj.)-hard to know. *Jīvit'-antarāyo* (n.) danger to life. *Jīvamāno* (pr. p. of *jīvati*) being alive. *Daṭṭhuṃ* (inf. √ *dis+tuṃ*)-to see. *Rañño sāsanaṃ* the king's message. *Parisa-pariyante*-at the edge or border of the congregation. *Arahatta-phalaṃ*-Arahantship (see p. 89). '*Ehi-bhikkhu*'-*bhāve patitthāsi*-lit. he found a support in the condition of 'Come, O monk', i.e., was received in the Order with the words: 'Come, O monk'. *Antovassaṃ*-lit. the interval of the rainy season, i.e., the rainy season,

the Lent. *Vuttha-vasso* (adj. *vuttha*, pp. of *vasati+vassa*, 'rainy season')-one who has spent the rainy season. *Pavāretvā* (caus. gerd. of *pa+√vr*, 'to satisfy')-having celebrated the Pavāraṇā, a ceremony at the termination of the Lent. *Tebhātika-Jaṭile* (acc. pl.) the three Jaṭila brothers, viz., Uruvela-Kassapa, Gayā-Kassapa and Nadī-Kassapa. The Jaṭilas were famous as fire worshippers. *Vītivattā* (pl., fr. *vi+ati+vatta*, pp. of *vattati*)-passed, spent. *Satthā....vītivattā*. After the Teacher had become Buddha, he spent the first rainy season at Isipatana. When he had spent the rainy season and had celebrated the termination of it, he went to Uruvelā. During his stay there for three months he taught the three Jaṭila brothers like Uruvela-Kassapa and others, who had a company of a thousand Jaṭilas. On the full-moon day of the month of Phussa, he went to Rājagaha with a company of a thousand monks, and there he lived for two months. Five months had elapsed so far since he left Bārāṇasī. The whole cold season was gone by. Seven or eight days had passed since the arrival of the Elder Udāyī. *Paṭipajjana-kkhamā* (adj.) fit to go along. *Nāti-saṃgahaṃ kātuṃ*-to show favour or kindness to the kinsmen. *So Phagguni-puṇṇamāsiyaṃ...kātuṃ*'-ti. On the full moon day of Phaggunī (February-March) he (Udāyī) thought : "The cold season is gone by; the spring has come; men have raised their crops and the like, and they have given the paths ahead for journey; the earth is covered with green grass; the woods are full of flowers; the roads are fit to walk on; now is the time for the Dasabala to show favour to his kinsmen". *Gamanīya-vattaṃ* (nt.)-the duty in connection with the journey, i.e., preparation for the journey. *Pūressanti* (caus. *√pr+e+fut*. 3rd pers. pl.) (they) will fulfil, complete. *Khīṇāsava-bhikkhūhi*-with monks free from corruptions or sins. *Rājagahā* (abl.) from Rājagaha. *Aturita-cārikaṃ*-lit. not a quick journey, i.e., going slowly or with leisure, a slow journey. *Pakkāmi* (*pa+√kram+aor*. 3rd pers. sg.) (he) set out, went away. *Anuppatte Bhagavati* (loc. abs.)-when the Blessed One had reached. *Vīmaṃsamānā* (pr. p. of *vīmaṃsati*, Vedic *mīmāṃsate* fr. *√man*, 'to think')-thinking over, considering, examining, finding out. *Sallakkhetvā* (gerd. of *saṃ+lakkheti*)-having observed, decided, concluded. *Paṭijaggana-vidhiṃ*-form of care or attention. *Dahara-dahare* (adj.)-all young. *Nāgara-dārake ca dārikāyo ca*-boys and girls of the city. *Anantaraṃ* (adj.)-lig. having or leaving nothing in between, i.e., closely or immediately following, adjoining. *Sāmaṃ* (adv.)-personally, themselves. *Sākiyā pi...agamamsu*-When the Blessed One had arrived the Sākiyas, too, assembled, saying : "We shall be able to see our distinguished relative". After considering about the place in which the Blessed One could stay, they decided thus: "Pleasant is the park of Nigrodha the Sākiya", and there they made ready every form of care (for the Blessed One). And with fragrant flowers in their hands they went out to meet him. They first sent all young boys and girls of the city, adorned with all embellishments, next (they sent) the young men and

maidens of the royal family, and immediately following them, they themselves went showing respect to the Blessed One with sweet-smelling flowers and powder and the like, and escorted him to the very Nigrodha park. *Paññatta-vara-Buddhāsane* (loc.)-on the Buddha's excellent seat prepared for him. *Nisinne Bhagavati* (loc. abs.)-when the Blessed One was seated. *Sikhā-ppatto ñatisamāgamo ahosi*-the assembly of (his) relatives was at its top or pre-eminence. *Vessantara-Jātakaṃ*-This Birth-story of the Bodhisatta is to be found in the *Jātaka* (Fausböll's edition No. 517). It describes how the Bodhisatta as Vessantara was able to reach perfection in his generosity (*dāna-pāramī*), in one of his past existences, *Aggaheṣi* (√ *gah*+aor. 3rd pers. sg.)-(he) took. *Ayyo* (a contracted form of *ariya*)-noble, worthy; young gentleman; prince. *Dvibhūmakatibhūmakādīsū pāsādesu*-in the two-storied, the three-storied and the like houses. *Sīhapañjare* (acc. pl.)-the windows. *Dassana-vyāvaṭṭo* (adj., Skt. *darśana-vyāpṛta*)-keen or intent on a sight, eager to see (= *dassana-ussukko*). *Kesamassum*-hair and beard. *Ohāretvā* (caus. gerd. of *oharati*)-having shaved off. *Kapāla-hattho* (adj.)-"with a begging bowl in his hand"; the word *kapāla* means the 'skull' as well as a 'bowl', used for begging alms. *Rāhulamātā pi...disvā*-The lady, the mother of Rāhula, thought : "My lord, who used to go about in this very city with great royal pomp and with golden palanquin and the like, now, they say, has shaved off his hair and beard, and being clad in yellow robes, begs his food with a bowl in his hand. Is this becoming?" She opened the window, and, looking around, she saw the Blessed One shining with the unequalled majesty of a Buddha. *Aṭṭha Narasīhagāthā*-These were eight poetical stanzas describing the thirty-two major bodily marks of the Buddha, who was extolled as a *mahāpurisa* ('Great man') or *narasīha* ('The Lion among men'). They constitute a fine example of Pali lyrical poetry that developed as early as the 3rd or 4th century A.D., if not earlier. The first of these verses, as translated by the late Prof. T.W. Rhys Davids in his *Buddhist Birth Stories* (p. 223), runs thus :

"Glossy and dark and soft and curly is his hair;
Spotless and fair as the sun is his forehead;
Well-proportioned and prominent and delicate is his nose;
Around him is diffused a network of rays-
The Lion among Men!"

Abhitthavitvā (gerd., of *abhi+thavati*, Skt. *stavati*)-having praised. *Sātakaṃ*-an upper garment, cloth. *Sanṭhapento* (caus. pr. p. of *saṃ+tiṭṭhati*)-adjusting, folding up. *Turita-turitaṃ* (adv.)-very quickly, speedily. *Amhe lajjāpetha*-(you) put us to shame. *Kiṃ saññaṃ karittha*-Did you think or imagine? *Ettakānaṃ bhikkhūnaṃ* (dat.)-for so many monks. *Laddhuṃ* (inf. √ *labh*+tum)-to get. *Cārittaṃ* (nt.) practice, manner of acting, conduct. *Cārittaṃ etaṃ mahārāja, amhākaṃ*-This is our practice, O king! *Bhikkhūcāro* (adj.)-

going about for alms, begging round. *Ayaṃ, mahārāja....jīvikaṃ kappesum*-This lineage of yours is called the dynasty of kings, O king! but ours is known as the tradition of the Buddhas starting from Dīpaṃkara and Koṇḍañña. These and other Buddhas, many thousands in number, have gone about for alms, and lived on alms. *Uttiṭṭhe* (*ud+√sthā* (=√*sthā*) +opt. 3rd pers. sg.)-lit. 'one should rise up', i.e., exert oneself. The verse under reference occurs in the *Dhammapada*, Lokavagga, verse 2. *Sotāpatti-phale* see p. 89. *Sacchikatvā* (gard. of *sacchikaroti*)-having realized, experienced for oneself. The word "sacchi" is regarded as a by form of "saccha" which may be equated with Pali *sakki* or Skt. *sākṣāt* (=sa+akṣ), with the change of 'a' to before √*kṛ* thus the expression *sacchi+katvā* meaning 'seeing with one's own eyes', having a direct or firsthand knowledge. *Pañita* (adj., pp. of *pa+neti*)-lit. 'brought out'; but figuratively, high, abundant, excellent (=uttama, ulāra-C.). *Khādanīyaṃ* (fut. part. of *khādati*)-lit. what may be eaten, eatable, i.e., hard or solid food, as distinguished from *Bhojanīyaṃ* (fut. part. of *bhuñjati* fr. √*bhuj*)-soft food.

20. CONVERSION OF NANDA AND RĀHULA [Jātaka-Nidānakathā]. This piece is but a continuation of the piece No. 19 above. Here we have two connected episodes dealing with the circumstances under which the conversion of Nanda and that of Rāhula took place. With the last-mentioned episode the account of the Buddha's first visit to Kapilavatthu closes. Both of these episodes have a pathetic ring about them. Nanda accompanied the Buddha, carrying the latter's bowl, out of respect for him. But the Buddha had him admitted into the Order, in spite of his wishes (*anicchamānaṃ yeva*). Naturally, Nanda had to bear helplessly the pang of separation from his beloved Janapada-kalyāṇī, whom he had decided to marry that day. The boy Rāhula asked his father for patrimony and received *pabbajjā*, which took him far away from the bosoms of his unhappy mother and doting grandfather Suddhodana. After the initiation of Nanda and Rāhula, however, the Buddha enjoined the rules that none should be admitted into the Order without the consent and permission of their parents.

Bhattakicca-pariyosāne-lit. at the end of 'meal-performance', i.e., after the meal. *Sabbaṃ ithāgāraṃ* (=itthi+āgāraṃ)-lit. all of women's apartment, i.e., all the women of the household. *Thapetvā* (caus. gerd. of *tiṭṭhati* fr. √*sthā*, 'to stand')-setting aside; here used as preposition in the sense of 'except', 'with the omission of'. *Rājadhītāya* (gen.)-of the daughter of the king, i.e., of the mother of Rāhula. *Sirigabbhaṃ* (acc.)-to the bedroom. *Na kiñci vattabbā*-nothing to be spoken to (her). *Goppakesu* (loc., cp. Skt. *gulphaka*)-by the ankles. *Pādapiṭṭhiyaṃ* (loc.)-on the surface of the feet. *Yathājjhāsayam*-according to (her) wish, as (she) wanted. *Paṭṭika-mañcake*-on a bed made of folded cloth. *Sā vegena gantvā....dhitā-ti*. She went quickly and held him (i.e., the Buddha) by the ankles, and rolled her head on the surface of his feet, and did homage as she wanted. The king told of the wealth of virtue of his daughter,

such as her love and much respect for the Blessed One, thus : “Reverend sir! when my daughter heard that you had put on the yellow robes, from that time onward she dressed herself in yellow garments. When she heard of your taking one meal a day, she took but one meal a day. When she knew that you had given up the use of high and valuable couches, she slept on a bed of folded cloth spread on the floor. When she knew that you had abstained from the use of garlands, unguents and the like, she also abstained from the use of garlands and unguents. When her own relatives sent a message, saying, ‘We shall take care of you’, she paid none of them her attention. Such are my daughter’s virtues, O Blessed One!” *Anacchariyaṃ*-it is no wonder, not surprising. *Paripakke ñāṇe* (loc.)-in matured or developed wisdom. *Candakinnara-Jātakaṃ*-This Birth-story is contained in the *Jātaka* (Fausböll’s edition, No. 485). It shows the loyalty of Rāhula’s mother to her husband in a previous birth. *Nanda*-He was the son of Suddhodana and Mahāpajāpatī Gotamī, and was, therefore, half-brother of the Buddha. He was only a few days younger than the Buddha. He joined the Buddha’s Order and became an Arahant in due course. *Abhiseka-gehappavesana-vivāha-maṅgalesu vattamānesu* (loc. abs.)-the auspicious ceremonies of the coronation, and of entering a new house and of the marriage being celebrated. *Maṅgalaṃ vatvā*-having blest (him). *Janapada-kalyāṇī*-She was so called because of her exquisite beauty. She was engaged to be married to Nanda, but on the day fixed for the marriage the Buddha induced Nanda to become a monk, and Nanda agreed with reluctance. Later, Janapada-kalyāṇī joined the Order under Mahāpajāpatī Gotamī, and she, too, became an Arahant. *Tuvaṭṭaṃ* (adv., Skt. *tvaritaṃ*)-quickly. *A-visahamāno* (pr. p. of *a+visahati*)-unable, not daring (to speak). *Rāhula*-the only son of Prince Siddhattha. He was born on the day on which his father left the household life. *Nidhiyo* (pl.)-treasures. *Tyassa nikkhamanto paṭṭhāya na passāma*-These we have not seen since he left his home. *Dāyajjaṃ* (nt., Skt. *dāyādyam*)-inheritance. *Ahaṃ tāta, kumāro*—Father, I am the prince. *Sāmiko hi putto pitu santakassa*. A son is indeed the heir to his father’s property. *Haṭṭhatuṭṭho* (adj.)-glad and joyful. *Sukhā te, samaṇa, chāyā*. Pleasant, O monk, is thy shadow! *Kumāraṃ na nivattāpesi*-turned the boy not back. *Vaṭṭānugataṃ*-lit. accompanied by constant rolling on, i.e., affected or wasted in the circulation. *Sa-vighātaṃ*-connected with vexation; bringing trouble or annoyance. *Handa* (indecl.) verily. *Paṭiladdhaṃ* (pp. of *paṭi+labhati*)-obtained, acquired. *Lokuttara-dāyajjassa naṃ sāmikaṃ karomi*. Let me make him the heir of a spiritual inheritance. *Pabbajite pana kumāre* (loc. abs.) when the boy had taken up the life of monk, or entered into the Order. *Abhivāsetuṃ asakkonto*-unable to bear. *Ayyā mātāpitūhi ananuññātaṃ puttaṃ na pabbājeyyūṃ*. Let not my lords admit a person (lit. a son) into the Order without the consent of his father and mother (lit. who has not been permitted by his parents). *Sītavana-*

It was a grove in Rājagaha, where Anāthapiṇḍika first met the Buddha. It was famous for a cemetery, described as *bhaya-bherave* ('fear and terror'). *Vihāsi* (aor. 3rd pers. sg. of *viharati*)-lived, stayed.

21. VISIT TO VESĀLĪ [Dhammapada Commentary, Vol. III, pp. 436-441]. This piece gives a vivid and detailed description of the circumstances of the Buddha's first visit to Vesālī, the capital of the Licchavis, which took place in the fifth year after his Enlightenment. Vesālī was a rich and populous city. Once it suffered from a shortage in the food supply owing to drought, and people died in large numbers. The smell of decaying bodies attracted non-human beings who created troubles (*amanuss'-ūpaddava*), and many inhabitants were attacked by intestinal disease (*sattānaṃ ahivātarogo uppajji*). The people assembled and decided to invite the Buddha to their city. As the Buddha was then in Rājagaha, they sent a Licchavi named Mahālī to King Bimbisāra with a request that he should persuade the Buddha to go to Vesālī. Bimbisāra, however, referred Mahālī to the Buddha, who after listening to Mahālī, agreed to go. The Buddha started on the journey with five hundred monks. Bimbisāra decorated the route from Rājagaha to the Ganges, a distance of five leagues, and provided all comforts on the way. The king accompanied the Buddha and made him reach the Ganges in five days. Boats, decked with great splendour, were ready for the Buddha and his monks. Bimbisāra saw them off and came back. The Buddha set his foot in the Licchavi territory, rain fell in torrents and washed away all impurities and germs of diseases. The distance from the bank of the Ganges to Vesālī was three leagues, and the people brought the Buddha to their city in three days with redoubled honours (*diguṇaṃ pūjaṃ karontā*). The Buddha stayed only seven days in Vesālī preaching to the assembled people. When he understood that all fears had gone, he left Vesālī and came back to Rājagaha in five days.

Iddhā (adj. f., pp. of *ijjhati*; cp. Skt. *ṛddha*)-rich, wealthy. *Phītā* (adj. f., pp. of *phāti* fr. $\sqrt{\text{sphāy}}$, 'to swell'; cp. Skt. *sphīta*)-flourishing, prosperous opulent. *Bahujanā* (adj. f.)-having many people, well-populated. *Ākiṇṇa-manussā* (adj. f.)-crowded with, or full of, men. *Vārena*-by rotation, according to the turn. *Tattakā* (adj. f.)-of such number or size, so many, so large (= *tāvatakā*). *Kūṭāgārāṇi* (nt. f. pl.)-buildings with peaked roofs or pinnacles. *Du-ssussā* (adj. f. f. pl.)-having bad crops. *Chātaka-dosena*-by the bad effect of hunger or famine. *Duggata-manussā* (pl. f. pl.)-poor or miserable persons. *Kūlaṃ akaṃsu*-lit. made an end of their lives, i.e., died. This is a phrase in Pali. *Kuṇapāṇuṃ gandhena*-by the smell of (rotting) corpses. *Paṭikūlatāya* (inst. of *paṭi+kūla+tā*)-owing to disagreeableness, loathsomeness (of). *Ahivātarogo*-N. of a certain disease (lit. "snake wind-sickness"); intestinal disease. *Yāva sattamā rāja-parivaṭṭā*-back through seven successions of kings. *Santhāgāre* (loc., Skt. *sansthāgāra*)-in the Council hall, in the Mote hall. People in those

days having a republican form of government would assemble in this hall to decide on all important matters concerning the state. The hall was also used for public functions and for the reception of distinguished visitors. *Ādhammika-bhāva*-injustice, illegality, wrongness. *Vicinatha* (vi+√ci+imper. 2nd pers. pl.)-you investigate, examine. *Sabba-ppaveṇiṃ* the entire tradition. *Vūpasamaṃ* (fr. vi+upa+√sam) *gaccheyya*-can be suppressed, removed. *Vidhiṃ katvā*-having done properly, in due form, according to rule. *Cha satthāro*-the six teachers. They were (1) Pūraṇa Kassapa, (2) Makkhali Gosāla, (3) Ajita Kesakambālī, (4) Pakudha Kaccāyana, (5) Sañjaya Belaṭṭhiputta, and (6) Nigaṇṭha Nātaputta. *Mahiddhiko mahānubhāvo*-of great power and majesty. *Kaṃ* (interr. adv.)-where? *Etarahi* (adv. Skt. *etarhi*)-now, at present (opp. *tadā*). *Upakaṭṭhā* (adj. pp. of *upa*+√*karś*, 'to draw near')-coming near, approaching. *Vassūpanāyikā* (f., *vassa*+*upanāyikā* fr. *upa*+√*nī*)-the approach or advent of the rainy season, the period for entering on Lent (*vassavāsa*). Thus the phrase *upakaṭṭhāya vassūpanāyikāya* (loc. abs.) means "as Lent was coming near or approaching, was about to take place. *Paṇṇākāraṃ* (nt., *paṇṇa*+*ākāraṃ*)-that which is connected or sent with a letter, a special message, present, gift. *Saññāpetvā* (caus. gerd. or *saññānāti*)-having made known; having convinced. *Pavattiṃ* (f. fr. *pa*+√*vṛt*)-happening, incident, news. *Nivedetvā* (caus. gerd. of *ni*+*vid*)-having communicated, reported, told. *Pesetha* (*pa*+√*iś*+pres. 2nd pers. pl.) you send forth or out. *Tumhesu āgatesu* (loc. abs.)-once you have come. *Samaṃ kāretvā*-having levelled. *Okirāpetvā* (caus. gerd. of *o*+*kirati*)-having caused to pour out or sprinkle over. *Ussāpetvā* (caus. gerd. of *ud*+√*śri*)-having rasied or lifted up. *Chattādhichattam*-lit. a sunshade that surpasses all other sunshades, hence a most excellent sunshade. *Sāsaṇaṃ* (nt.) message. *Paṭiyādetvā* (caus. gerd. of *paṭi*+√*yat*)-having prepared, arranged. *Paccuggamaṇaṃ karontu*-let them receive or meet. *Samghāṭetvā* (caus. of *saṃ*+*ghaṭeti*)-having caused to be bound. *Maṇḍapaṃ*-a temporary shed, an awning. *Pupphadāma*-a wreath or garland of flowers. *Anugacchanto* (pr. p. of *anu*+*gacchati*)-going behind. *Uyyojetvā* (caus. gerd., of *ud*+√*yu*)-sending off, letting go. *Gala-ppamānaṃ* (adj.)-(going or descending) up to the neck. *Akkanta* (pp. of *akkamati*)-*matte yeva*-as soon as he stepped upon. *Pokkhara-vassaṃ*-*Pokkhara* means lotus-leaf, hence "lotus-leaf rain". It is "a portentous shower of rain, serving as special kind of test shower in which certain objects are wetted, but those showing a disinclination towards moisture are left untouched, like a lotus-leaf"-*Pali English Dictionary* (P.T.S.). But as it seems to refer to a heavy shower of rain filling up tanks, etc. the word *pokkhara* should be taken as a shorter form of *pokkharāṇi*. *Jannu* (=jānu)-the knee. *Uru*-the thigh. *Kaṭi*-hipwaist. *Sandantāni* (pp. of *sandati* fr. √*syand*)-flowed. *Upalimpitvā* (gerd., *upa*+√*lip*+*tvā*)-having smeared, overspread, with. *Suvaṇṇa-tāraḍādi-vicittam vitānaṃ*-a canopy ornamented (or better, embroidered) with golden stars and the like. *Ratana-Suttaṃ*-This

discourse of the Buddha occurs in the *Suttanipāta* and in the *Khuddakapāṭha*. It describes the excellent virtues of the Three Jewels-the Buddha, the Dhamma and the Saṃgha. *Purima-nayen'eva*-even as before. *Paccāgami* (*pati+ā+√gam+aor. 3rd pers. sg.*)-(he) came back.

22. DEDICATION OF JETAVANA [*Jātaka-Nidānakathā*]. Here is a classical account of the dedication of Jetavana ('Jeta's park') by Anāthapiṇḍika, a great banker of Sāvattthi, Anāthapiṇḍika ('feeder of the destitute') because of his munificence. Anāthapiṇḍika first met the Buddha in Rājagaha, where he had gone on business. He invited the Buddha to visit Sāvattthi, and the Buddha accepted the invitation. On his way back to Sāvattthi, Anāthapiṇḍika found Jetavana suitable for the Buddha's residence. He purchased the site from Prince Jeta of Kosala with a layer of crores (*koṭisanthārena*), and paid for it eighteen crores of gold pieces. He then converted the park into a delightful monastic abode, at an expense of eighteen crores. The Buddha, on his arrival at Jetavana, was received with great ovation by Anāthapiṇḍika and other members of his family, each with five hundred companions. Anāthapiṇḍika poured water over the Buddha's hand, and dedicated the Jetavana monastery to the Order of monks, headed by the Buddha, to those who had come there and to those who had not come yet from the four quarters. The festival held on the dedication of the monastery was one of great splendour, and it lasted for nine months. In the festival of dedication, too, eighteen crores were spent. So even on this monastery Anāthapiṇḍika spent his riches amounting to fiftyfour crores. The account is fully represented in Bharhut sculpture. (See the Plate).

Bhaṇḍaṃ ādāya-having taken merchandise, goods, articles of trade. *Piya-sahāyassa*-of a dear or bosom friend. *Balava-paccāsa sa maye* very early in the morning. *Sotāpatti-phale. Paṭiññāṃ* (f. fr. *pati+√jñā*)-a promise, consent. *Antarāmagge* (loc.)-on the road. *Koṭi santhārena*-lit. by the spreading out of crores, i.e., with a layer of crores of coin (for the price). *Navakammaṃ*-lit. 'a new doing up', building a new house; also making repairs. *Paṭṭhapesi* (caus. aor., of *paṭṭhahati* fr. *pa+√ṭhā*)-(he) put up, established, erected. *Dasabala. Gandhakuṭiṃ*-lit. a perfumed chamber. It was the name of the special room in the midst of the monastery, built by Anāthapiṇḍika at Jetavana, for the Buddha's residence. *Pāṭi-y-ekka* (adj. *pāṭi+ekka=pacceka*)-single, distinct, several; *pāṭi-y-ekka-sannivesane* (nt., adj.)-in separate, private chamber. *Ekakuḍḍaka-dvikuḍḍaka*-having single and double walls; *Haṃsavattakā*-buildings shaped like ducks and quails, or ornamented with representations of them; *Dīghasālā*-long halls; *Maṇḍapādi*-temporary sheds and the like; *Senāsānāni* (= *sayana+āsanāni*)-beds and seats; *Pokkharāṇīyo* (cp. Skt. *puṣkaraṇī*)-tanks; *Caṅkamana*-cloisters; *Ratti-tṭhānāni*-terraces to walk on by night; *Diva-tṭhānāni*-terraces to walk on by day. *Pariccāgena*-at an expense of. *Dūtaṃ*-a messenger. *Anupubbena* (adv.)-gradually, in due course.

Vihāramahaṃ-festival held on the dedication of monastery. *Sajjetvā* (caus. gerd. of √ *srj*)-having decorated. *Mātugāma*-womanfolk. *Puṇṇa-pātiyo* (f.)-vessels or dishes full of (food). *Ahata-vatta-nivattho* (adj.)-clad with new garments. *Mahāsetṭhī pi.....pāvisi*. The great banker decorated the monastery in connection with the festival of its dedication and on the day on which the Tathāgata should arrive at (lit. enter) Jetavana, he adorned his son in all splendour, and sent him with five hundred youths, well-adorned and dressed. And he (i.e., the banker's son) and his company, holding five hundred flags resplendent with cloth of five different colours, appeared before the Dasabala. Behind them Mahā-Subhaddā and Cūla-Subhaddā, the two daughters of the banker went forth with five hundred maidens, carrying water-pots full of water. Behind them the wife of the banker, adorned with all her ornaments, went forth with five hundred ladies (lit. women), carrying vessels full of food. Last of all, the great banker himself, clad in new garments, went out to meet the Blessed One with five hundred bankers, also dressed in new robes. The Blessed One, keeping this retinue of lay disciples in front and surrounded by the great Order of monks, entered the Jetavana monastery with the majesty of a Buddha, illumining the dense woodlands. *Kathāhaṃ* (= *kathaṃ*+*ahaṃ*) *paṭipajjāmi*-how am I to follow out, deal with? *Āgatānāgatassa bhikkhu-saṃghassa*-the Order of monks that have come and not come yet, i.e., the present and future Order of monks. *Suvaṇṇa-bhiṃkāraṃ ādāya*-with a golden water jar. *Cātudisassa*-of the four directions. *Dammi* (an optional form of *dassāmi* fr. √ *dā*+fut. 1st pers. sg.)-I would like to give. *Vihārānisamsaṃ*-the merit or advantage of the gift of a monastery. *Niṭṭhāsi* (aor. 3rd pers. sg. of *niṭṭhāti*, Skt. *niṣṭiṣṭhati*)-was at an end, was finished.

23. *DASA SIKKHĀPADĀNI* [Vinaya-Piṭaka, Vol. I, pp. 83-84]. Literally, the term *Dasa-sikkhāpadaṃ* means 'the ten points of training'. The formula, as given in the text, comprises ten essential points of training'. The formula, as given in the text, comprises the essential points of conduct or criteria of morality. They are essentially meant for a Buddhist novice (*sāmaṇera*) as 'precepts'. Originally, these ten points were enforced in this very form according to the proposal of the novices themselves. The formulation itself is important. Each of the *sikkhāpadas* comprehends various modes of offence or transgression that are opposed to the same principle of morality. Thus, the first-*pāṇātipātā veramaṇī*-which literally means 'abstaining from killing', really implies "abstaining from all acts, physical and mental, which directly or indirectly involves the intention of harm or cruelty". The same remark holds true of the second and the remaining points.

Yathābhirantaṃ (adv.)-to one's heart's content, as long as (or, as much as) one likes, according to one's pleasure. *Yena* (= *yasmīṃ*)-denoting the sense of the 7th case (*Sattamayatthe tatiyā*). *Cārikaṃ* (f.)-journey, wandering. *Avasari*

(*ava*+√*sr*+aor. 3rd pers. sg.)-(he) went away. *Sudaṃ* (indecl., Vedic *svid*)-even, just; *tatra sudaṃ*-even there, or simply, there. *Jetavane Anāthapiṇḍikassa ārāme*-in the monastery of Anāthapiṇḍika at Jetavana. *Āyasmato* (adj. gen., cp. Skt. *āyusmant*, the Pali form shows replacement of *u* by *a*)-lit. old, of long standing; hence 'venerable'. *Sāriputta*-N. of one of the chief disciples of the Buddha. *Upaṭṭhāka* (fr. *upa*+√*sthā* (=√*thā*), cp. Skt. *upasthāka*, 'a personal attendant') + *kulaṃ*-a family devoted to the service of. *Pāhesi* (*pa*+√*hi*+aor. 3rd pers. sg., an optional form of *pahiṇi*, Skt. *prāhaiṣīt*)-(he) sent. *Sikkhāpadaṃ* (nt.)-a set of precepts, a code of training. *Paññattaṃ* (pp. of *paññāpeti*, caus. of *pajānāti*)-made known, pointed out, ordained. *Na ekena dve sāmaṇerā upaṭṭhāpetabbā*-one (bhikkhu) should not ordain two novices. *Rāhulo*-N. of the son of Siddhattha. *Paṭipajjitabbaṃ* (fut. part. of *paṭi*+√*pad*)-to be followed. *Kathaṃ nu kho mayā paṭipajjitabbaṃ*-how should I follow (the method), i.e., deal with it? *Anujānāmi*-I give permission, allow; prescribe, advise.

Vyattena (adj.)-by an experienced, skilled (monk). *Paṭibaleṇa* (adj.)-by an able, competent (monk). *Yāvataka* (adj.)-as many as, as much as; usually used with *tāvataka* in the same meaning. *Ussahati* (*ud*+√*sah* + pres. 3rd pers. sg., Skt. *utsahate*)-ventures, is able, is fit for. *Kati* (indecl.)-how many? *Kattha* (adv.)-where? in what matters? *Pāṇātipātā* (abl., *pāṇa*+*atipātā*)-from life-taking, killing. *Veramaṇī* (f., fr. *viramaṇa*)-abstaining (from), abstinence. *Adinnādānā* (abl., *a*+*dinna*+*ādānā*)-from the taking of that which is not given, from stealing or theft. *Abrahmacariyā* (abl.)-from unchastity, from an unchaste or immoral life. *Musāvādā* (abl.)-lit. from falsehood; fig. from all forms of improper speech-lying slander, harsh words, and vain or useless talk. *Surāmeraya-majja-ppamāda-tṭhānā* (abl.)-from the state or condition of indolence arising from the use of intoxicating drink, such as rum, spirituous liquor, and wine. *Vikāla-bhojanā* (abl.)-from taking food after midday. *Mālā-gandha-vilepana*, etc. The construction should be understood as *mālā-dhāraṇā* (from wearing garlands), *gandha-maṇḍanā* (from adorning oneself with scents), *vilepana-vibhūṣana-tṭhānā* (from the state or condition of decorating or ornamenting oneself with unguents). *Uccāsayana-mahāsayanā* (abl.)-from the use of high quality and magnificent beds (including other valuable furnitures). *Jūtarūpa-rajata-paṭiggahanā* (abl.)-from the acceptance of gold and silver (for hoarding and commercial purpose).

24. SAKKA [Saṃyutta-Nikāya, Part I, pp. 228-229].-This piece shows how did Sakka, the ruler of the gods, attain to his celestial position.

Mahāvana-N. of a wood-land near Vesālī. It was partly natural, and partly man-made. It extended up to the Himalayas. *Kūṭāgārasālā*-N. of a hall with gable-roof in the Mahāvana near Vesālī. The Buddha stayed there on several occasions, and eminent persons including the Licchavi chiefs visited him there. In this hall, the Buddha announced that his death would take place within

three months. *Sakka*-He is the chief of the gods (*devānaṃ indo*), because he rules the *Tāvātimsa* heaven. He is considered as a god of high character, kindly and just, but not perfect. He is still subject to death and rebirth. Sakka is said to have visited the Buddhā on several occasions and to have asked him many questions. Sakka's throne, called the *Paṇḍukambala-silāsana*, is composed of yellow stone. It grows hot when Sakka's life draws towards its end, or when some mightly being prays, or through the efficacy of virtue in recluses or brahmins or other beings. *Nūna* (adv.)-surely, *Sakkapaṭirūpako* (adj.) one who looks like Sakka, one who resembles Sakka. *Duddaso* (adj., Skt. *durdṛśa*)-difficult to be seen or understood. *Sakkakaraṇe dhamme* (acc. pl.)-the Sakka-making virtues, the qualities that raise a person to the status of a Sakka (*sakkattaṃ*). These are otherwise called *Satta vata-padāni*, or seven rules of conduct, which Sakka undertook and carried out in his previous birth when he was born as human being. The seven rules have been summed up in the concluding verse. They may be stated here as follows-

1. As long as I live, may I support my parents.
2. As long as I live, may I revere the elders or seniors in my family.
3. As long as I live, may I use gentle speech.
4. As long as I live, may I utter no slander.
5. As long as I live, may I lead the life as a householder, with a mind free from stain and selfishness, with liberality, with clean hands, fond of giving, ready to comply with another's request and delighting in distributing alms.
6. As long as I live, may I speak the truth.
7. As long as I live, may I be free from anger; if anger should arise in me, may I swiftly drive it out.

Yāva-jīvaṃ (adv.)-as long as I live, my life-long. *Assam* (conditional tense used as opt. 1st pers. sg. of √ *as*, 'to be')-may I be (= *bhaveyyaṃ*-C). *Sanhāvāco* (adj.)-one speaking mild or gentle words. *Macchera*-avarice, selfishness. It is one of the evil conditions which have to be given up as a habit of mind by force of intelligence. *Payatapāṇi* (adj.)-devoted to liberality, open-handed. The expression *muttacāgo...dāna-saṃvibhāga-rato* is a stereotyped phrase used "to denote great love of liberality". *Paṭivineyyaṃ* (*paṭi+vi+√ nī+opt.* 1st pers. sg.)-may I drive out may I subdue suppress. *Jantaṃ* (acc.)-a creature; a man, person. *Sakhila-saṃbhāsaṃ* (adj.)-one who talks with friendly speech. *Macchera-vinaye yuttaṃ* (adj.)-one who is engaged in the removal of avarice or selfishness. *Kodhābhibhuṃ* (adj.)-one who has overcome anger. *Ve* (Skt. *vai*)-indeed, certainly. *Sappuriso* (Skt. *satpuruṣa*)-good man, a worthy man.

25. DHAJAGGAM [Saṃyutta-Nikāya, Part I, pp. 218-19]. This piece relates the traditional account of the fight between the Devas and the Asuras (*devāsura-saṃgāmo*). Once the Devas fought the Asuras under the banner and orders

of Sakka. Besides Sakka, three kings of the Devas-Pajāpati, Varuṇa and Īsāna-are said to have been in supreme command. When Sakka led his forces into battle, he told them that should any panic arise in their heart, they should look up at the crest of his banner (*dhajaggam*) and their fears would immediately disappear. Failing that, they should look up at the crest of the banner of Pajāpati, or at that of Varuṇa, or at that of Īsāna. The Buddha remarks that the fears in the Devas that looked up to the crest of one or other of these four banners might or might not be overcome. Because Sakka, like the rest, is not free from lust, ill-will and delusion; moreover, he himself is timid (*bhīru*), given to panic (*chambhī*) and alarmed (*urāsī*), and he takes to flight (*palāyī*). The Buddha advises the monks that should any fear arise in them they should recall to mind the excellences of the Buddha, or those of the Dhamma or those of the Saṃgha and peace would come to them. Because the Tathāgata is free from lust, ill-will and delusion; he is fearless, steadfast, and bold; he does not run away. His Dhamma is extolled as well explained (*svākkhāto*), knowable personally by the wise (*paccattaṃ viññūhi vedītabbo*), and leading to the goal (*niyyāniko*). His Saṃgha consists of the four pairs of his disciples, namely, those who have reached the four stages of meditation and obtained the fruits thereof. Each member of the Saṃgha is expected to be of good conduct (*su-paṭipanno*), upright (*uju-paṭipanno*), upholder of a right cause (*ñāya-paṭipanno*), and correct in life (*sāmīci-paṭipanno*). Hence, the Saṃgha provides an excellent field for merit (*puñña-kkhettaṃ anuttaraṃ*).

Jetavana Paccassosum (aor. 3rd pers. pl. of *paṭissuṇāti* fr. *paṭi*+*√śru*, 'to hear')-assented, agreed; said "yes". *Samupabbūlho* (adj. *saṃ+upa+viyūlho*, pp. of *vi+ūhati*, 'to carry off')-massed, in full swing; imminent. *Sakka*-see the piece No. 24. *Deve Tāvatiṃse* (acc.) the gods of the Tāvatiṃsa heaven of which Sakka is the ruler. *Mārisā* (voc. pl.)-a respectful term of address, almost like "Sirs". *Chambhitattaṃ* (nt.)-the state of being stiff, stupefaction. *Lomahaṃso* (Skt. *romaharṣa*)-horripilation, excitement with fear, thrill. *Ullokeyyātha* (opt. 2nd pers. pl. of *up+loketi*)-you should look up. *Ullokayataṃ* (nt., pp. fr. caus. of *ulloketi*)-looking out. *Pahīyissati* (fut. 3rd pers. sg. of *pahīyati*, Pass. of *pajahati*)-will be abandoned, will pass away, disappear, vanish. *Pajāpati*, *Varuṇa* and *Īsāna*-Names of kings of the gods (*devarājas*) and companions of Sakka, occupying with him respectively the second, third and fourth seat in the assembly of gods. *Īsāna* is an older name for Rudra, called euphemistically *Śiva*. *Pahīyetha* (Pass. of *pajahati*+attan. opt. 3rd pers. sg.)-may be abandoned. *Suññāgāra* (= *suñña+āgāra*)-an empty house, an uninhabited spot, solitude. *Anussareyyātha* (*anu+√smṛ*+opt. 2nd pers. pl.)-you should recollect, recall to mind. *Vijjā-caraṇa-sampanno* (adj.)-endowed with knowledge and conduct. *Loka vidū* (adj.)-one who knows (the nature of) the universe. *Anuttaro* (adj.)-incomparable, peerless. *Purisa-damma* (Skt. *puruṣa-damya*) +

sārathi (adj.)-a driver or guide of (the hearts of) men who are to be restrained. *Satthā deva-manussānaṃ* (adj.)-teacher of men and gods. *Svākkhāto* (adj., *su+akkhāto*)-well preached, well proclaimed, well explained, rightly shown. *Sandiṭṭhiko* (adj.)-lit. belonging to this visible nature of things, i.e., relating to the present life, hence actual. *Akāliko* (adj.)-not subject to time, not delayed, i.e., immediate in its results. *Ehi-passiko* (adj.)-lit. that which invites every man with the word "Come and see", i.e., open to all. *Opanayiko* (adj. *upa+√nī+ika*)-leading to the goal (Nibbāna). *Paccattam veditabbo viññūhi*-knowable personally by the wise (in their own hearts). *Su-paṭipanno* (adj. fr. *su+paṭi+√pad*)-properly reaching the path. *Uju* (Skt. *ṛju*) *paṭipanno* (adj.)-upholding the right cause *Sāmicī* (fr. Vedic *sāmīcīḥ*, f. nom. pl. of *samyac*=Pali *sammā*)-*paṭipanno* (adj.)-lit. following the right line of action i.e., correct in life. *Cattāri purisa-yugāni*-the four pairs of persons (said to those disciples who have reached one or other of the four stages of meditation, viz., *sotāpattimagga*, *sakadāgāmi-magga*, *anāgāmi-magga* and *arahatta-magga*, and of the four fruits thereof), and these four pairs represent eight human types or characters (*aṭṭha purisa-puggalā*). *Āhuneyyo* (adj., fr. *ā+√hu*)-worthy of offering, adorable. *Pāhuneyyo* (adj. fr. *pa+ā+√hu*)-worthy of hospitality, deserving to be a guest. *Dakkhiṇeyyo* (adj. fr. *dakkhiṇā*)-worthy of a gift. *Añjali-karaṇīyo* (adj.)-worthy of being honoured with raised folded hands. *Puñña-kkhettaṃ* (nt)-the field for merit. *No siyā* (=na siyā, Skt. *na syāti*, opt. 3rd pers. sg. of *√as*, 'to be')-so that there should not be. *Loka-jetṭhaṃ* (acc.)-the first or best in the world of men (=loka-seṭṭhaṃ). *Narāsubhaṃ* (=nara+usabhaṃ)-the Bull among men (as an epithet of the Buddha for his undauntedness). *Niyyānikaṃ* (adj. fr. *niyyāti*)-leading to (Nibbāna). *Na hessati* (*√hū+fut*. 3rd pers. sg.)-will not be, will never arise.

26. DEVEDATTA PLOTS AGAINST BUDDHA [Vinaya-Piṭaka, Vol. II, p. 187ff].-This piece contains an account of Devadatta and his malice against the Buddha. The part played by Devadatta in the early history of Buddhism may be broadly compared with that of Judas in the early history of Christianity. Devadatta was a wicked man who brought about a division in the Order. A man with evil design, he is said to have been arrogant and intriguing. In his worldly relation he was the Buddha's maternal uncle's son and brother-in-law too. He joined the Order along with Bhaddiya, Anuruddha, Ānanda and Upāli. He acquired some common miraculous powers by which he could win over persons to his side for carrying out his evil designs. About eight years before the Buddha's demise, Devadatta, eager for gain and power and jealous of the Buddha's fame, wanted the Buddha to nominate him as his successor to the leadership of the Order in view of the Buddha's old age. The Buddha refused his request on the ground that he himself had no right to do so. This gave offence to Devadatta. He rebelled against the Buddha and the Order. At last, he became desperate

and was bent upon taking the Master's life. With the help of King Ajātasattu and others, he made several attempts to kill the Buddha, but failed. In the last days of his life, Devadatta lay grievously ill, and naturally he became eager to see the Buddha. He was carried to Jetavana on a litter. It was, however, not possible for him to see the Buddha. Because as he sat down on the litter keeping his feet on the ground, he was swallowed up by the earth and reborn in hell. The description here of the manner in which the ferocious elephant Nālāgiri was subdued merely by a gentle touch of the Buddha's hand, with his heart suffused by a feeling of love for all, is really marvelous.

Mahatiyā parisāya parivuto-surrounded by a great multitude. *Sa-rājikāya parisāya*-with the king's retinue. *Uttarāsariṇam*-an upper robe. *Aṃsaṃ* (for *aṃse*) *karitvā*-having put on the shoulder. *Paṇāmetvā* (caus. gerd. of *pa+namati*)-having raised (the folded hands in adoration). *Mahallako* (adj., Skt. *mahā+āryaka*)-of great age, venerable (opp. of *taruṇa*). *Addhagato* (adj.)-lit. one who has gone the road or completed the journey, i.e., the span of life, a very old man. *Vayo anupatto* (adj.)-one who has attained old age. *Appossukko* (adj. *appa+ussukko*, Skt. *alpotsukya*)-lit. having little care or anxiety, i.e., unconcerned, living at ease. *Diṭṭhadhamma*-the visible order of things, this world, the present existence. *Nissajjatu* (*nis+√srj+imper. 3rd pers. sg.*)-please give, hand over. *Pariharissāmi* (*pari+√hr+fut. 1st pers. sg.*)-I shall take care of, look after. *Mā te rucci* (aor. of *ruccati* with the prohibitive particle *mā*)-lit. may it not be to your liking; please do not find delight in, do not set your mind on. *Sāriputta-Moggallānā*. *Chava* (adj.)-low, wretched. *Khelāpaka* (adj.)-"eating phlegm", "phlegm-eater", used as an abusive term. *Apasādeti* (caus. *apa+√sad+e+pres. 3rd pers. sg.*)-puts down, blames, disparages. *Kupito anattamano* (adj.)-angry and displeased. *Padakkhiṇaṃ katvā*-having gone round (the Blessed One) so as to keep him to the right side-a mode of showing reverence. *Ajātasattu-kumāra*-Prince Ajātasattu, son of King Bimbisāra of Magadha. The term *Ajātasattu* was evidently a royal epithet, meaning 'one who has no enemy yet born'. But according to the Buddhists, the prince was so named because he was believed to be 'an enemy of his father even when he was not yet born'. *Āṇāpehi* (imper. 2nd pers. sg. of *ā+ñāpeti*, caus. of *jānāti* fr. *√jñā* (= *√ñā*). sp. Skt. *ājñāpayati*)-give an order, command (with acc. pl. *purise*). *Jīvītā voropessanti*-they will deprive (him) of life, kill. *Bhaṇe* (indecl. originally opt. 1st pers. sg. of *bhaṇati*)-"I should say". It is a term of address generally used by a king to his subjects. *Gacchāvuso* (= *gaccha+āvuso*; the term *āvuso* is a contracted form of Skt. *āyusmant*=Pali *āyasmā*, used as a form of polite address, meaning "friend", "brother")-Go, brother! *Okāse* (= *avakāse*, loc.)-in open space. *Asi-cammaṃ*-sword and shield *Dhanu-kalāpaṃ*-bow and quiver. *Sannayhitvā* (ger. of *saṃ+nayhati*)-having tied, fastened. *Bhagavato avidūre...atthāsi*-Not far from the Blessed One, he stood up with

his stiff body, alarmed, distrustful, anxious and afraid. *Accayo* (Skt. *atyaya*)-transgression, offence, fault. *Accayo maṃ accagamā*-lit. a fault has overcome me, i.e., has been committed by me. It is an idiomatic expression (used in confession). *Yathā bālaṃ*-like a fool. *Yathā mūlhaṃ*-like one who has gone astray, who has been confused. *Yathā akusalaṃ*-like a sinful person. *Duṭṭha-citto* (adj.)-one having corrupted mind, with evil thought. *Vadhaka-citto* (adj.)-with intention of killing. *Accayaṃ accayato paṭigaṇhātu*-lit. please accept the fault as such, i.e., please pardon me. It is an idiomatic expression (used in confession). *Āyatiṃ* (adv.)-in future. *Samvarāya* (dat.)-for restraint. *Mahiddhiko mahānubhāvo* (adj.)-of great power and majesty. *gijjhakūṭa* (Skt. *Ḡḍhrakūṭa*)-N. of a hill ('the Vulture-Peak') in Rājagaha. *Pacchāyāyaṃ* (loc.)-in a place in the shade, in the shaded part. *Pavijhi* (*pa+√vyadh+aor. 3rd pers. sg.*)-(he) threw down. *Dve pabbata-kūṭā*-two mountain peaks. *Sampaṭicchimsu* (*saṃ+paṭi+√iṣ+aor. 3rd pers. pl.*)-received. *Papaṭikā* (f., Skt. *prapāṭikā*)-a splinter, piece, fragment. *Ruhiraṃ* (nt., Skt. *rudhiram*)-blood. *Uppādesi* (caus. aor. of *uppajjati* fr. *ud+√pad*)-lit. produced, i.e., caused (the blood to flow). *Ulloketvā* (gerd., *ud+√lok+tvā*)-having looked on. *Moghapurisa* (voc.)-O foolish man! *Pasūtaṃ* (pp. of *pusavati* fr. *pa+√su*)-brought forth, produced. *Ānantarika-kammaṃ*-lit. an action which produces its result without an interval, i.e., immediately; a "conduct that find retribution without delay". *Upacitaṃ* (pp. of *upa+cināti* fr. *√ci*)-collected, accumulated. *Nālāgiri*-N. of an elephant in the king's stall at Rājagaha. Once Devadatta tried in vain to kill the Buddha with the help of this fierce (*caṇḍo*) elephant. *Haṭṭhisālaṃ* (f. acc.)-to elephant stable. *Haṭṭhi-bhaṇḍe* (acc. pl.)-to elephant-keepers. *Paṭibālā* (adj.)-able. *Racchaṃ* (f., cp. Skt. *rathyā*)-a carriage road. *Paṭipādettha* (*paṭi+√pad+caus. imper. 2nd pers. pl.*)-bring into. *Paccassosum* (*paṭi+√śru+aor 3rd pers. pl.*)-(they) agreed. *Sanḍaṃ* (f. acc., Skt. *śuṇḍā*)-an elephant's trunk. *Pahaṭṭha-kaṇṇa-vālo* (adj.)-delighted at ears and hair (with excitement or joy). *Tasmim āgacchante* (loc. abs.)-as he was approaching, coming towards. *Pāsādesu* (loc.)-on large buildings. *Hammiyesu* (loc. cp. Vedic *harmya*)-on mansions with upper chambers on the top. *Chadanesu* (loc.)-on roofs. *Acchanti* (*√as+pres. 3rd pers. pl.*)-(they) stay, remain (=vasanti-C). *Asaddhā* (adj.)-unbelieving, unfaithful. *Abhirūpo* (adj.)-good looking, handsome. *Vihetiyissati* (Pass. fut. of *vi+heṭeti* fr. *√hīd*, 'to be hostile')-(he) shall be oppressed, hurted. *Cirassaṃ* (adv.)-at last. *Nāgo nāgena samgāmessati*-a hero shall fight with a hero. The word *nāga* means a serpent; an elephant; but figuratively, 'a hero' or 'a saint'. *Phari* (aor. 3rd pers. sg. of *pharati* fr. *√spha*)-pervaded, filled, suffused. *Oropetvā* (caus. gerd. of *orohati*)-having brought down, laying aside (opp. of *ussāpetvā*, having raised, lifted up). *Kumbhaṃ parāmasanto*-touching the frontal globe of the elephant. *Ajjhabhāsi* (*adhi+√bhās+aor. 3rd pers. sg.*)-(he), addressed. *Kuñjara* (voc.)-O elephant! *Āsado*-approach, dealing with, attack on; *nāgam-āsado*-

dealing with a saint; *mā nāgamāsado*-do not deal with a saint, i.e., you have nothing to do with a saint. *Nāga-m-āsado* (= *nāga*+*āsado*, the insertion of *m* being due to *Sanāhi*)-the attack on (lit. getting at) a saint; *dukkhaṃ hi nāga-m-āsado*-the attack on a saint is indeed painful. *Nāga-hatassa*-of him who has killed a saint. *Paraṃ* (prep.)-after, beyond (this life). *Yato* (adv.) because. *Mā mudo* (adj.) do not be proud. *Mā-pāmodo* (adj.)-do not be exciting. *Pamattā* (adj. pl.)-those who are careless. *Pāda-paṃsuni* (acc. pl.)-dusts from the feet (of the Blessed One). *Upari muddhani* above the head. *Ākiritvā* (gerd., *ā*+*√kīr*+*tvā*)-having strewn over, scattered. *Paṭikuṭito* (pp. of *paṭi*+*kuṭati*)-turned or bent back. *Paṭisakki* (aor. 3rd. pers. sg. of *paṭi*+*sakkoti*)-(it) ran back. *Yāva Bhagavantam addakkhi*-as long as it could see the Blessed One. *Tathā danto ca* etc. And thus was subdued the elephant Nālāgiri. *Kohaṇṇena* (nt., fr. *kuhana*)-by hypocrisy, by deceit. *Pañca vatthuni*-the five rules. They are : (1) that monks, throughout their lives, should dwell in the forest' (2) that they should live entirely on alms obtained by begging; (3) that they should wear only robes made of discarded rags; (4) that they should dwell at the foot of a tree; and (5) that they should not take fish and flesh. *Yo icchatī, so āraṇṇako hotu*. He who so desires, let him be a forest-dweller. *Paṭikkhitto* (pp. of *paṭi*+*√khip*)-refused. *Samgham bhinditvā*-causing schism in the Order. *Te bhikkhū ādāya*-with those monks. *Gayāsīsa* (Skt. *Gayāśīṣa*)-N. of a hill near Gayā. *Gayāsīsa* is perhaps a variant of *Gajasīsa*. According to the commentaries, the hill was so called because it was composed of a flat stone and was shaped like an elephant's heel (*gajasīsa sadisa-piṭṭhipāsāno*). *Dve agga-sāvake* (acc. pl.)-the two chief disciples-Sāriputta and Moggallāna. *Jannukena* (inst.)-by the knee. *Hadaya-majjhe*-on the chest. *Tassa tatth'eva* etc.-On the very same spot, hot blood came out from his mouth. *Gilāno* (adj.)-sick, ill. *Pacchime kāle* etc.-As his end drew near, he wished to see the Master. *Mañcakena ādāya*-with the help of a litter. *Daṭṭhum alabhitvā va*-not even getting the chance to see.

27. HOW BUDDHA CONSOLED KISĀGOTAMĪ [Dhammapada Commentary, Vol. III, pp. 432f.].-This piece depicts the lot of a woman, named Kisāgotamī, who was unhappy as a wife and more so as a mother. Like a mad woman she was moving about here and there carrying her dead child, fondly believing that perchance she might meet a person who could bring it back to life. She was at last referred to the Buddha who, instead of disheartening her by pointing out her mistake, made her understand the fact of existence for herself, and she realised the Truth.

Kilanto-sarīratāya-for fatigue or weariness of body, i.e., for having a thin body. Though Gotamī was her personal name, she was called Kisā Gotamī because of her thinness. *Parijñña-kulassa*-of a poor family. *Paṭicchāpesi* (caus. aor. of *paṭi*+*√iṣ*, 'to receive')-entrusted, gave. *Aparena samayena*-later on,

subsequently. *Tussā gabbho paṭiṭṭha*—her conception took place. *Pudusā gamana-kāle*—when he was grown up to walk about. *Kālam-akāsi*—he died. *Adiṭṭha-pubba-maraṇatāya*—because of the fact that she had not seen death before. *Jhāpetum* (caus. inf. of *jhāyati*)—to burn. *Niharante vāretvā*—having prevented at the time of taking (it) out. *Bhesajjam*—medicine. *Mata-kalebaram* *aniken'ādāya*—carrying the dead body on her hip. *Ghara-paṭipāṭiyā*—from house to house (lit. houses in succession). *Ummattikā' si jātā*—you have become mad. *Pucchantī* (f., pr. p. of *pucchati*)—asking, seeking. *Avassam* (adv.)—inevitably. *Bhesajja-jānanakam* (acc.)—a knower of medicine. *Maññamānā* (f. pr. p. of *maññati*, Vedic *manyate* fr. $\sqrt{\text{man}}$, 'to think')—thinking, imagining. *Adiṭṭha-pubba-maraṇā* (f. adj.)—she who has not seen death before. *Avassaya*—support, help. *Laddhum* (inf., $\sqrt{\text{labh+tuṃ}}$)—to get, obtain. *Vaṭṭati* (Skt. *varṭata* fr. $\sqrt{\text{vrt}}$) behaves; *kiṃ laddhum vaṭṭati*—what ought to get? *Acchāra-gaḥaṇamattam* (adj.)—as much as one may hold with the finger-tips. *Siddhatthakam* (acc.)—white mustard. *Na koci matapubbo*—nor anybody else has yet died. *Anto-gāmaṃ*—into a village. *Siddhatthakesu diyyamānesu* (loc. abs.)—white mustard seeds having been given. *Jīvamānā hi katipayā, matakā eva bahukā*—Those who are alive are certainly a few, many are those, who are just dead. *Paṭidāsi* (= *paṭi+adāsi*)—she gave back. *Iminā niyāmena*—in this manner. *Ādito paṭṭhāya*—from the beginning. *Aho bhāriyam kummaṃ*—Alas, (it is) a grave deed! i.e., a sin. *Saññaṃ akāsim*—I thought, I imagined. *Jīvantehi matakā va bahutarā*—Even dead persons are more than the living ones. *Putta-sineha-mudukam hadayam thaddhabhāvam-agamāsi*—The heart which had been soft the the affection for (her) son, became hard. *Laddhā* (pp. pl., fr. $\sqrt{\text{labh+ta}}$)—got, obtained. *Sallakkhesi* (aor. 2nd pers. sg. of *saṃ+lakkheti*)—you considered, concluded. *Dhuva-dhammo esa sattānam*—this is a sure or constant condition of being. *Aparipuṇṇ'-ajjhāsaye* (adj., acc pl.)—those whose wishes are not yet fulfilled. *Mahogho viya*—like the great flood. *Parikassamāno* (pr. p. of *pari+kasati* fr. $\sqrt{\text{kṛṣ}}$)—sweeping away, carrying away. *Apāya-samudde pakkhipati*—throws into the ocean of distress. *Putta-pasu-sammattam* (adj.)—one who is maddened with, or delighted in, children and cattle. *Vyāsatta* (= *vi+āsatta*) *manasam* (adj.)—lit. one whose mind is attached with longing. *Sutta* (adj., Skt. *supta*)—sleeping, i.e., not alert. *Gāthā-pariyosāne*—at the conclusion of the verse. *Sotāpatti-phala*. *Laddhūpasampadā* (f. adj. *laddhā+upasampadā*)—lit. on who has obtained the ordination, i.e., entered into the Order. *Paññāyi* (Pass. aor. of *pa+jānāti*)—was well known.

28. MAHOSADHA'S JUDGMENT [Mahā-Ummagga-Jātaka, No. 546]. This episode illustrates how Mahosadha, son of the banker of the village of Yavamadhyaka in Mithilā, displayed his wonderful power of judging disputes. It shows an instance of a prompt settlement of a dispute by arbitration. The

judgment of Mahosadha reminds us of those funny legal awards in ancient Iran which are popularly known as “Kazi’s Judgments”.

Mahosadha-pañḍitu-the wise Mahosadha. From early childhood he gave evidence of unusual ability and wisdom, for which he was appointed a councillor of the king of Mithilā. *Sāṭake* (loc.)-on the outer garment, on cloth. *Yakkhinī*-a female *yakkha*, a kind of non-human being. The female *yakkhas* seem more fearful and evil-natured than the male. They eat flesh and blood or corpses. *Sahāyike* (f., voc. sg. of *sahāyikā*)-O friend! *Sobhati vatāyaṃ dārako*-this boy shines, or looks beautiful, indeed. *Āma* (indecl.)-‘yes’. *Pāyemi* (caus. of *pivati* fr. √ *pā*, ‘to drink’) *naṃ* (= *taṃ*)-may I give him suck? *Thokaṃ* (adv.)-a little. *Kīḷāpetvā* (caus. gerd. of *kīḷati*, Skt. *krīḍati*)-having made him play. *Kuhiṃ*-where? *Kuto*-where from? *Laddho* (pp. of *labhati*)-got, received. *Sālā-dvārena*-by the gate of a large house. *Pakkosivā* (gerd., *pa*+√ *krus*+*tvā*)-having called, summoned. *Aṭṭaṃ* (acc.)-a cause (of dispute), a case. *Akkhīnaṃ animisatāya c’ eva rattatāya* (inst.)-from want of winking and also from redness of the eyes. *Mama vinicchaye* (loc.)-in my decision or judgment. *Thassatha* (fut. 2nd pers. pl. of *tiṭṭhati*, fr. √ *sthā* (= *ṭhā*), ‘to stand’)-will you stay or abide by? *Lekhaṃ kaḍḍhitvā*-having drawn a line. *Nipajjāpetvā* (caus. gerd. of *nipajjati*, ‘to lie down’)-having caused to lie down. *Ākaḍḍhitvā* (gerd. of *ā+kaḍḍhati*)-having pulled up or drawn out. *Kaḍḍhituṃ sakkontiyā eva putto*-the son belongs to her alone who can pull. *Dārako kaḍḍhiyamāno* (pr. p.)-the boy being drawn away. *Hadayena phalitena viya*-as if with broken heart. *Mocetvā* (caus. gerd. of *muñcati*)-letting loose, setting free. *Dārake mātu-hadayam* etc.-Is it the mother’s heart which becomes tender towards her son, or the heart of one who is not the mother? *Vissajjetvā* (caus. gerd. of *vi*+√ *srj*) letting loose, setting free (= *mocetvā*-C.). *Dāraka-coriṃ* (f., acc.)-a female kidnapper. *Chāyāya abhāvena*-on account of the absence of (her) shadow. *Nirāsaṃkatāya* (inst.)-on account of (her) not hesitating. *Nikkaruṇatāya* (inst.)-on account of (her) heartlessness. *Andhabāle* (f., voc. of *andhabālā*)-lit. mentally blinded and ignorant, i.e., foolish! *Jātāsi* (= *jātā+asi*)-you are born as. *Pañca-sīla*-see the piece No. 1. *Uyyojesi* (caus, aor. of *ud*+*yuñjati*)-dismissed, let go. *Thometvā* (gerd. of Denom. fr. *thoma*, Vedic *stoma*, ‘praise’)-having praised, extolled. *Pakkāmi* (aor. 3rd pers. sg. of *pakkamati* fr. *pa*+√ *kram*)-(the child’s mother) went away.

29. DVATTIMSĀKĀRAM [Khuddakapāṭha]. Here we have a clear presentation of physical anatomy, which has been immensely developed later by the Pali commentators. They have discussed many points of scientific interest, one of which is the argument pointing to the fact that the term has in reality no specific colour of its own. The present text is formulated on the basis of the stereotyped mode of reflecting upon the impermanence of the body (*kāyagatā sati*), met with in the earlier portions of the Pali Canon. The enumeration

of the different kinds of constituents of the human body, as given in the Khuddakapāṭha, contains an additional item at the end, namely, *matthake matthaluṅgaṃ* ('brain in the head'), which is absent in the earlier texts. For an interesting account of these 32 kinds of types (*ākāras*), see Buddhaghosa's *Visuddhimagga*, 1, pp. 249-256, 353-363 (PTS).

The 32 *ākāras* or types of constituents of the body are divided into 4 *Pañcakas* (i.e., sets of five) and 2 *Chakkas* (i.e., sets of six), each set comprising more closely related parts.

The 4 *Pañcakas* are as follows :-

(a) *Taca-pañcaka* ('skin-pentad', the five dermatoid constituents), comprises *kesā* (the hair of the head only), *lomā* (the hair of the body), *nakhā* (nails), *dantā* (teeth), and *taco* (skin);

(b) *Vakka-pañcaka* comprises *maṃsaṃ* (flesh), *nahāru* (sinew, tendon), *aṭṭhi* (bone), *aṭṭhimiñjā* (marrow), and *vakkaṃ* (the kidney);

(c) *Papphāsa-pañcaka* comprises *hadayaṃ* (the heart), *yakanaṃ* (the liver), *kilomakaṃ* (the pleura), *pihakaṃ* (the spleen), and *papphāsaṃ* (the lungs); and

(d) *Matthaluṅga-pañcaka* comprises *antaṃ* (the lower intestine, bowels), *antaguṇaṃ* (the intestinal tract), *udariyaṃ* (the stomach), *karīsaṃ* (excrement), and *matthaluṅgaṃ* (the brain).

The 2 *Chakkas* are as follows :—

(a) *Meda-chakka* comprises *pittaṃ* (the bile), *semhaṃ* (phlegm), *pubbo* (pus), *lohitaṃ* (blood), *sedo* (sweat), and *medo* (fat); and

(b) *Mutta-chakka* comprises *assu* (a tear), *vasā* (grease), *kheḷo* (saliva), *siṅghānikā* (mucus), *lasikā* (the fluid which lubricates the joints), and *muttaṃ* (urine).

30. DESCRIPTION OF AN EARTHQUAKE [Milindapañha, pp. 117-118].-This piece contains a most vivid description of an earthquake, and also sets forth the scientific process of such happening. It presupposes the existence of a hidden accumulation of water and a source of heat inside the earth. The water being heated, it turns into vapour, which causes an explosion shaking the earth as a result thereof, the process being popularly illustrated by that of the boiling of rice in a pot heated by fire from underneath. The extract also illustrates the lucidity of prose style developed in the *Milindapañha*. It abounds in onomatopaeic expressions.

Vessantara-N. of the Bodhisatta when, in his previous birth, he was born as the son of Sañjaya, king of Sivi. He was so called because he was born in a house in the *Vessa*-street while his mother was passing through it. *Vessantara* made many noble gifts and reached perfection in generosity. He gave away every thing that he possessed, including his son and daughter. At

last, Sakka, assuming the form of a Brāhmaṇa appeared before him and asked for his wife Maddī. Vessantara gave her to the Brāhmaṇa, and the earth quaked. After death he was reborn in the Tusita heaven. For details, see Vessantara-Jātaka (*Jātaka*, Fausboll's ed., No. 547). *Heṭṭhā mahāvātā*-the great winds below (on which the earth rests). *Ṣaṇikaṃ ṣaṇikaṃ* (adv.)-little by little, slowly and gently. *Sakiṃ sakiṃ* (adv.)-one by one. *Ākulākulā* (adj.)-thoroughly confused. *Oṇamanti*-bend down. *Unnamanti*-rise up. *Vinamanti*-bend towards each side. *Sīnapattā* (cp. Skt. *śīṇapatra*)-leafless. *Gumba-gumbaṃ valāhakā*-masses of clouds. *Rajo-sañcitā vātā*-winds laden with dust. *Dāruṇā* (adj.)-terrible. *Uppīlitaṃ* (pp. of *uppīleti*)-pressed. *Dhamadhamāyanti* (Intens. of *dhamati*)-blow violently or incessantly. *Mahatimahā-bhūmo saddo*-a great and mightily terrible noise. *Udake calite* (loc. abs.)-at the movement of the waters. *Khubbhanti* (Pass. of *khubhati*)-are troubled, disturbed. *Yamakā-yamakā ūmiyo*-the waves in pairs. *Tasanti jalacarā sattā*-the beings that dwell in the waters tremble with fear. *Jula-vīci*-waves of water. *Yuganaddho* (adj.)-harmonious. *Vicinādo*-the roar of the waves. *Ghorā bubbulā*-furious bubbles. *Pheṇamālā*-garlands of foam. *Uttarati*-flows over. *Ussota-paṭisota-mukhā sandanti salila-dhārā*-the streams of water flow driving upward and against the current. *Asurā*-demons. *Garulā* (Skt. *guruḍā*)-N. of mythical birds, harpies. *Nāgā*-serpents. *Ubbijjanti* (Pass. of *ud+√vij+pres. 3rd pers. pl.*)-(they) are agitated, frightened or afraid. *Kin-nu kho* etc.-"What now! How now! is the great ocean being turned upside down?" *Khubhite luḷite jaladhare* (loc. abs.)-the sea being troubled and agitated. *Parivattati Sineru-giri*-the Sineru mountain begins to revolve. *Kūṭa-sela-sikharo vinamamāno hoti*-the rocky crest on the summit of the mountain is bent down. *Vimanā honti...mahāpaṭhaviyā*. At the trembling of the vast earth, the serpents, mungooses, cats, jackals, boars, deer and birds become distressed, and the Yakkhas of inferior power weep, while the Yakkhas of greater power are merry. *Pariyoga*-a cauldron. *Uddhana-gata*-placed on an oven. *Yuthā mahati-mahā-pariyoge* etc.-Just as when a huge and mighty cauldron, filled with water and full of grains of rice, is placed on an oven, then the fire, burning beneath it, heats first of all the cauldron. *Santatto* (Skt. *santupta* pp. of *santappati*)-heated. *Tuṇḍulaṃ santattaṃ ummujjati nimujjati*-when a grain of rice is heated, it emerges of, and dives in, water. *Yaṃ loke duccajan-taṃ caḍi*-he gave away what is considered hard to bestow in this world. *Dānassa sabhāva-nissandena* etc.-by the effect of the nature of (his) gift the great winds beneath (the earth) were unable to bear (it) and became agitated; and the great winds being agitated, the waters shook; and the waters being shaken, the vast earth quaked. In this way, the great winds and the waters and the earth-these three then became, as it were, of one accord.

POETRY

1. SUMEDHA-KATHĀ [Jātaka-Nidānakathā]. This is an extract from the *Story of Sumedha* which forms a part of the Introduction of the distant past (*Dūre-nidāna*) to the Bodhisatta's career. Siddhattha's attainment of Buddhahood is to be regarded as a dividing line between his earlier and later career. In the former he is the *Bodhisatta*, while in the latter he is the *Buddha*. As Buddha, he lived and worked for forty-five years. As Bodhisatta, his career not only embraces his life as Siddhattha, bordering on Buddhahood and covering a period of thirty-five years, but extends farther back ranging over a long long period of time during which he is said to have been born and reborn in different forms of life. The first trace of his existence as Bodhisatta is met with in the life of a wise hermit named Sumedha, and the last in that of Prince Siddhattha. The narrative of the Bodhisatta's career, from the time when he, at the feet of Dīpaṅkara, formed a resolution to become a Buddha up to his rebirth in the Tusita heaven after leaving his life as Vessantara, is called the Introduction of the distant past. The Story of Sumedha relates that Sumedha was a very rich Brāhmaṇa of Amarāvātī. Having left the worldly life, he became an ascetic of great power and lived in the Himalayas. While he was on a visit to Rammānagara, he saw people clearing and decorating the road for Dīpaṅkara Buddha, and he himself undertook to do one portion of the road. Dīpaṅkara arrived before his work was finished, and Sumedha lay down in the mire so that the Buddha might walk over him. He resolved that he, too, would become a Buddha, and Dīpaṅkara predicted that his wish would be fulfilled. This was the beginning of the Bodhisatta's career and qualification for the attainment of Enlightenment.

Sannicayo (*saṃ+nicayo*, Skt. *nicayaḥ*)-lit. group. collection, accumulation; fig. one having riches. *Pahūta* (adj. pp. of *pa+√hū+ta*)-abundant, much, considerable. *Dhañṇavā* (adj., Skt. *dhānyavān*)-having a store of grains. *Ajjhāyako* (adj., Skt. *adhyāyaka*)-studious, *Mantadharo* (adj.)-one who knows the *Mantras* or sacred texts. *Tiṇṇaṃ vedāna'-pāragū* (= *vedānaṃ+pāragū*)-proficient in the (first) three Vedas. *Lakkhaṇe* (nt., Skt. *lakṣaṇe*)-in the art of interpreting signs, distinguishing marks or quality (of men and things). *Itihase*-in tradition. *Sa-dhamme*-in his own lore or observances (= *saka-dhamme brāhmaṇa-dhamme*-C.). *Rahogato* (adj.)-being alone, being in seclusion. *Dukkho puna-bbhavo nāma*-Rebirth means suffering. *Bhedanaṃ*-the breaking up. *Jāti-dhammo jarā-dhammo vyādhi-dhammo* (adj.)-subject to birth, to decay, to disease. *Nibbutiṃ*-extinction of passions (same as *Nibbāna*). *Pariyesissāmi* (*pari+√iṣ+fut. 1st pers. sg.*)-I will search, seek for. *Nathānāthānaṃ* (= *nātha+anāthānaṃ*)-to the rich and the poor. *Padhānaṃ padahiṃ*

(*pa+√dhā+aor. 1st pers. sg.*)-I made an effort, I exerted. *Nisajja-tthāna-cāṅkame*-in sitting, in standing and in walking. *Ābhiññā-balaṃ*-the power of higher or supernormal knowledge. *Vasī-bhūto* (adj.)-having become a master (over), mastering. *Dīpaṅkara*-N. of the first of the twenty-four Buddhas preceding Gotama Buddha. *Jino*-the conqueror, an epithet of Dīpaṅkara. *Puccanta-desa-visaye* (loc.)-in the region of the border or frontier district. *Añjasam* (acc.)-the straight road. *Cha-ḷ-abhiññehi*-with those who were possessed of the six kinds of supernormal knowledge. The six kinds are : (1) *Iddhividhā* (various forms of supernormal powers), (2) *Dibbasotam* (the heavenly ear), (3) *Paracitta-vijāṇanam* (knowing others' thoughts), (4) *Pubbe-nivāsa-sati-ñāṇam* (knowledge of remembering one's own previous births), (5) *Dibbacakkhu* (the heavenly eye), and (6) *Āsavānaṃ khaya-ñāṇam* (knowledge of the destruction of human passions). *Tādihi*-like himself. *Khīṇāsavehi vimalehi*-with those who were free from human passions, and pure. *Vāka-cīraṇ-ca cammakam*-bark garment and mantle of skin. *Pattharivāna* (gerd. *pa+√str+tvāna*)-having spread out. *Avakujjo* (adj., Skt. *avakubja*)-with face downward. *Mā akkamittha* (*ā+√kram+attan. past perf. tense 3rd pers. sg. with mā*)-he might not tread upon. *Evam-me āsi cetaso* (gen. of *ceto*)-lit. this arose in my mind, i.e., I thought thus. *Jhāpaye* (caus. of *jhāyati*, Skt. *kṣāyati* fr. *√kṣāy* or *√kṣī*, 'to burn')-I might destroy. *Kim-me...sadevake*. Why should I, in disguise, realize the Truth? I will attain Omniscience and become a Buddha. *Loka-vidū*-knower of (the nature of) the universe. *Āhutiṇaṃ paṭiggaho*-receiver of offerings. *Ussīsake* (nt., fr. *ud+sīsa+ka*)-on the head of (my) bed, i.e., on that which pillowed (my) head. *Hessati* (*√hū+fut. 3rd pers. sg.*)-(he) will be. *Dakkhinam padam-uddhari*-(he) raised his right foot (to depart). *Dassanam-me atikkante sa-saṃghe lokanāyake* (loc. abs.)-when the Leader or Lord of the world (i.e., the Buddha) with his Order had passed beyond my sight. *Haṭṭhena cittena*-with a gladdened heart. *Abhissano* (pp. of *abhi+sandati* fr. *√syand*, 'to flow')-filled with. *Sukhena sukhito homi* etc.-Being happy by happiness, glad with gladness, filled with joy, I then seated myself cross-legged. *Pallāṅkābhujane mayham*-at the time of my sitting cross-legged. *Dasa-sahassādhivāsino*-the dwellers of ten thousand worlds. *Pavattesum* (caus. aor. of *pa+√vṛt*, 'to proceed')-produced, raised. *Dhuvam* (indecl.)-for certain, surely. *Tuṭṭha-haṭṭho pamudito* (adj.)-glad, joyous and delighted. *Advejjha* (Skt. *advaidhya*)-lit. undivided, i.e., certain, doubtless; uncontradictory. *Vitatham* (=vi+tatham)-untruth, falsehood. *Buddha-kare dhamme* (acc. pl.)-the Buddha-making qualities or virtues (i.e., the ten *Pāramis*). *Ito c'ito*-here and there; this way and that. *Yāvata dhamma-dhātuyā*-as far as the principles of thing extend. *Dakkhiṃ* (*√dakkh*, Skt. *√drakṣ+aor. 1st pers. sg.*)-I perceived. *Dīna-pāramī*-For this and the remaining *Pāramis*). *Pubbakehi mahesīhi anuciṇṇam mahāpatham*-the high road followed by former sages. *Kumbho sampunṇo*-a

brimming waterjar. *Vamate*-discharges, gives out. *Nissesaṃ* (adv.)-entirely. *Na tattha parirakkhati*-retains nothing within (it). *Camari*-the Yak ox. *Vālaṃ*-the hair of the tail, or simply tail. *Kismici*-in anything. *Paṭilaggitaṃ*-(pp. of *paṭi+laggati*)-stuck, adhering. *Na vikopeti*-does not injure or destroy. *Catūsu bhūmīsu*-in the four planes (of existence). *Paripūriya* (gerd. *pari+√pūr+ya*)-having fulfilled. *Andu-ghare*-in a prison house. *Ciravuttho* (pp. *cira+√vas+ta*)-one who has lived or spent a long time. *Dukkhaddito* (pp. *dukkha+addito=atṭito* fr. *atṭiyati*, Denom. of *aṭṭa*, Skt. *ārta*)-worried, oppressed with suffering. *Na tattha rāgaṃ abhijānati*-feels no pleasure therein. *Bhavato* (abl.)-from existence. *Parimuttiyā* (dat.)-for release. *Yāpanaṃ* (acc.)-subsistence. *Paripucchanto* (pr. p. of *pari+pucchati*)-questioning. *Budhaṃ jaṇaṃ* (acc.)-a wise man. *Sīho mighrājā*-the lion, king of beasts. *Alīnaviriyo* (adj.)-lit. one who is not slow or sluggish in energy, i.e., active. *Paggahūta-mano* (adj.)-of resolute heart. *Sahati*-endures. *Na karoti paṭighaṃ dayaṃ*-shows neither anger nor pity. *Sammānāvaṃsa-kkhamo* (adj.)-enduring the praises and reproaches. *Vokkamati* (*vi+ukkamati*)-deviates from. *Yathāpi Osadhī nāma* etc.-just as the Planet Venus, balanced in all her times and seasons, in the world of men and gods, does not depart from her path. Here the word *Osadhī* is the name of a star, called *Osadhi-tārakā*, or star of healing. Childers calls it Venus; other translators render it "morning star". *Selo* (adj., Skt. *śaila*)-rocky. *Bhusa-vātehi*-by strong or mightily winds. *Sumaṃ pharati* (fr. *√sphur*)-pervades or fills alike. *Sītena*-with (its) coolness. *Mettāya bhāvaya* (imper, of *bhāveti*, caus. of *bhavati* fr. *√bhū*)-cultivate or develop with friendliness (on). *Upekkhati* (fr. *upa+√īkṣ*, 'to look on')-is indifferent. *Kopānunaya-vajjitā* (adj.)-devoid of anger and favour. *Ettakā yeva te* etc.-These are all the virtues in the world that bring Enlightenment to perfection, beyond these there is nothing else, therein do thou stand fast or firmly.

2. REJOICINGS AT SIDDHATTHA'S BIRTH [Suttanipāṭa]. These highly, poetical stanzas are from the Prologue (*Vatthugāthā*) of the *Nālaka-Sutta*. The Sutta without the Prologue (otherwise called *Moneyya-paṭipadā*) appears to have been known in Asoka's time as *Moneyasute* (cp. Bhābru Edict). The importance of the stanzas lies in their anticipation of Kāvya poetry which developed in the *Buddhacarita* of Aśvaghōṣa and the *Kumārasambhava* of Kālidāsa. Read the Prologue of the *Nālaka-Sutta* :

Daddallamānaṃ siriyā anomavaṇṇaṃ (Stanza 8)

* * * * *

disvā kumāraṃ sikhim-iva pajjalantaṃ (Stanza 9)

side by side with the *Buddhacarita*, III, 23 :

Dr̥ṣṭvā ca taṃ rājasutaṃ striyas tā

jājīvalyamānaṃ vapuṣā śriyā ca.

The sage Asita was at first the chaplain of Suddhodana and his father Sīhahanu. After renouncing the world he developed various *Iddhi* powers. He would often spend the day-time in the *deva* worlds. Once, while in *Tāvātimsa*, he saw the gods engaged in great rejoicing. On inquiry he learnt that the Bodhisatta had been born as the son of Suddhodana, and that the babe would become the Buddha. He hastened to Suddhodana's palace and asked to see the babe. From the auspicious marks on its body he concluded that the babe would become the Buddha and was greatly pleased.

Ānandajāte (adj.)-joyful (= *pamudite*-C.). *Tidasa-gaṇe* (acc. pl.)-hosts or companies of the *Tidasa* (deities). The word *Tidasa* ('Thirty') is the round figure for 33, and is used as equivalent to *Tāvātimsa*. *Paṇṇe* (adj.)-pleased, delighted (= *tuṭṭhe*-C.). *Sakkacca* (adv., Skt. *sakṛtya*)-respectfully. *Dussaṃ* (nt., Skt. *dūrśa* or *dūṣya*)-clothes; (upper) garment. *Gahetvā* (gard. of √ *gah*)-putting on. *Thomayante* (pr. p. of *thometi*, Denom. fr. *thoma*)-praising. *Divāvihāre* (loc.)-in the day-rest, i.e., rest during the heat of the day. *Mudita-mane* (adj.)-with gladdened heart, pleased minds. *Udagge* (adj.)-lit. 'top-most'; fig. elated, exultant, joyful. *Cittiṃ karitvā*-having honoured, showing his respect (= *pūjetrā*-C.). *Kalya-rūpo* (adj.)-please, glad (= *tuṭṭha-rūpo*-C.). *Bhamayatha* (√ *bhram*+prs. 2nd pers. pl.)-you roam. *Kiṃ paṭicca*-on what ground? why? *Lomahaṃsano* (Skt. *romaharṣana*)-excitement with wonder (or with fear), thrill, horripilation. *Daṭṭhu* (gerd., an optional form of *disvā*, Skt. *dr̥ṣtvā*, √ *dr̥ś*+*tvā*-having seen (= *disvā*-C.). *Marū* (pl.)-gods. *Selenti*-(they) make a noise, shout. *Bhūjāni poṭhenti*-(they) best or strike their arms. *Vo* (= *tumhe*, acc. pl.)-to you. *Meru-muddhavāsine* (acc. pl.)-to the dwellers of *Tāvātimsa* which stands above the Mount Meru. *Dhunātha* (√ *dhū*+imper, 2nd pers. pl.)-you remove. *Mārisā* (voc. pl.)-O venerable ones, "Sirs". It is used as a respectful term of address. *Sakyānaṃ gāme* etc.-Note that here the Buddha is said to have been born in a village of the Sākiyas, in the district of Lumbinī. *Agga-puggalo*-the best men (an epithet of the Buddha). *Narāsabho* (= *nara*+*usabha*, Vedic *ṛṣabha*)-lit. "man bull", i.e., a man of strong and eminent qualities, the lord of men. *Sabbapajānaṃ*-of all beings. *Vattessati* (fut. of *vatteti*, caus. of *vattati* fr. √ *vrt*, 'to turn')-(he) will make go on, promulgate. *Isi-vhaye vane*-in the park called after Isis (same as Isipatana, modern Sarnath in Bārāṇasī). *Nadaṃ* (pr. p. of *nadati*)-roaring. *Va* (= *iva*)-like. *Migābhibhū*-lord of beasts. *Turitam* (adv.)-speedily, hastily, in a hurry. *Avam sari so*-he went down (= *otari*-C.). *Tada* (for *tadā*, *metri causa*)-then. *Nisajja* (gerd., *ni*+√ *sad*+*ya*)-having set down, being seated. *Kuhiṃ kumāro*-Where is the Prince? *Daṭṭhu-kāmo* (*daṭṭhum*+*kāmo*)-(I) like to see. *Jalitaṃ* (pp. of *jalati*)-shining, bright. *Ukkā-mukhe*-in a goldsmith's oven, in the mouth of a forge (= *kammār' uddhane*-C.). *Su-kusala-sampahaṭṭitaṃ* (pp. of *sam*+*pa*+*haṃsati*=*ghaṃsati* fr. √ *ghṛṣ*, 'to rub')-struck or manufactured very skillfully (= *kusalena suvaṇṇakārena saṃghaṭṭitaṃ*-C.).

Daddallamānaṃ (pr. p. attan. of *daddallati*, Intens. of √ *jval*, Skt. *jājvalyamānaṃ*)-shining brilliantly, resplendent (= *ativiya virocāmānaṃ*-C.). *Siriyā* (f.)-in glory, majesty. *Anoma-vañṇaṃ* (adj.)-having an excellent colour, beautiful appearance. *Dassesuṃ* (caus. √ *drś*+*e*+aor. 3rd pers. pl.)-(they) showed. *Sikhim* (adj. fr. *sikhā*)-crested; hence the name of the fire; *sikhim-iva pajjalantaṃ*-shining like fire. *Tārāsabhaṃ* (= *tārā+usabhaṃ*)-lit. "the bull" or "the lord" of stars, i.e., the moon (*candan-ti adhippāyo*-C.). *Nabhasi-gamaṃ* (adj.)-wandering in the sky (said of the moon). *Abbha-muttaṃ*-free from dense clouds. *Alattha* (√ *labh*+past perfect 3rd pers. sg.)-he obtained (= *labhi*-C.). *Aneka-sākhāṃ* (adj.)-having numerous branches or ribs. *Sahassamaṇḍalaṃ* (adj.)-having a thousand circles. *Chattaṃ* (nt.)-a sunshade. *Antalikkhe* (Vedic *antarikṣe* fr. *antari+kṣa*)-lit. "situated in between the sky and the earth", i.e., in the air. *Vītipatanti* (= *vi+ati+patanti*)-fly past, make up and down. *Cāmarā* (nt. pl., derived fr. *camara*)-chowries, the Yak's tails (used as whisks). *Dissare* (√ *drś*+attan. pres. 3rd pers. pl. with the addition of Vedic suffix *are*)-are seen. *Cāmara-chatta-gāhakā*-those holding the Yak's tails and sunshades. *Jaṭī* (adj.)-one who wears the matted hair. *Nekkhaṃ* (Vedic *niṣka*)-a golden coin. *Paṇḍu-kambale*-on the yellow or orange-coloured blanket. *Dhariyantaṃ* (pr. p. of *dharati* fr. √ *dhṛ*)-bearing, holding. *Muddhani* (loc. sg. of *muddhā*, Vedic *mūrdhan*)-over (his) head. *Udaggacitto* (adj.)-elated at heart. *Sumano* (adj.)-pleased in mind. *Paṭiggahe* (for *paṭigghahi=paṭi+aggahi*, aor. 3rd pers. sg. of *gaṇhāti*)-(he) took. *Puṇḍava* (= *puṇ+gava*)-lit. "male-cow"; a bull. *Jigimsako* (= *jigimsanto*, adj.)-he who was wishing (to take the babe). *Lakkhaṇa-manta-pāragū* (adj.)-one who has mastered the (science of bodily) marks and the Vedic hymns. *Giram-abbhudīrayi* (aor. of *abhi+ud+īreti*)-raised his voice. *Anuttaro* (adj.)-without superior, incomparable, glorious. *Dipadānaṃ-uttamo* (adj.)-the best of bipeds, the most excellent of men.

3. THE CHRONICLE OF GOTAMA BUDDHA [*Buddhavaṃsa*].-This piece contains a chronological record of the main events of the life of Gotama, the historical Buddha, from his birth to his demise. In the *Buddhavaṃsa*, Gotama figures as the 25th *Sammā-sambuddha* ('the Perfectly Enlightened One') since the advent of Dīpaṅkara Buddha during whose dispensation began the Bodhisatta career of Gotama. Here Gotama himself narrates the incidents of his own life. He describes himself as a citizen of Kapilavatthu and as the son of King Suddhodana and Queen Māyā. Rāma, Surāma and Subhata were the three palaces for his residence during the three seasons of the year. Yasodharā (or, Bhaddakaccā) was his wife, and Rāhula, his son. Assattha was the tree at the foot of which he attained the supreme Enlightenment. Upatissa (or, Sāriputta) and Kolita (or, Moggallāna) were his two chief disciples (*agga-sāvaka*), and Ānanda was his personal attendant (*upaṭṭhaka*). Khemā and Uppalavaṇṇā were his two chief female disciples (*aggasāvikā*). Similarly, Citta and Hatthālavaka

are introduced as his two chief lay attendants and devotees (*agg'-upaṭṭhāk'-upāsakā*), and Nandamātā and Uttarā as his two chief lay female attendants and devotees (*agg'-upaṭṭhik'-upāsikā*). A *Byāma-ppabhā* or halo extended for a fathom around him. The chronicle records three occasions on which innumerable beings got an insight (*abhisamaya*) into Truth, namely, first, when Gotama turned the Wheel of his doctrine (*abhisamaya*) at Isipatana; secondly, when he performed the Twin Miracle; and thirdly, when he preached Abhidhamma in the Tusita heaven. There was only one assemblage (*sannipāta*) of his great disciples, numbering 1250 (*aḍḍhatelāsa-sata*). The first section of the *Buddhavaṃsa* (v. 46), however, gives their number as 500.

Etarahi (adv., Skt. *etarhi*)-now, at present. *Sakya-vaḍḍhano* (adj.)-one who futhers the cause of the Sākiyas. *Padhānaṃ* (fr. *pa+√dhā*)-striving, exertion. *Padahitvā* (gerd., *pa+√dhā+tvā*)-having exerted. *Yācito santo* (pr. p. of *√as*, 'to be')-being asked. *Gaṇanāya na vattabbo* (*√vac+tabbo*)-it cannot be said by counting, i.e., beyond reckoning, innumerable. *Atrajaṃ* (adj., corrupted form for *attajaṃ*)-lit. 'born from oneself', hence a son but here it means a disciple. *Mahesinaṃ* (= *mahā+isinaṃ*)-of the great sages. *Bhavacchanda*-lust for rebirth. *Catu-saccaṃ*-the fourfold Truth. *Vitarāgā* (adj.)-free from passion. *Samāhitā* (pp. of *sam+ā+dahati*)-collected (of mind), concentrated. *Sekhā* (nom. pl., Skt. *śaikṣāḥ*)-'those who have still to learn', those who have not yet attained Arahantship. *Viññū-garahitā* blamed by the wise. *Thomayantā* (pr. p. of *thometi*)-praising, extolling. *Satimanto* (adj.)-mindful, thoughtful. *Samāsāra-sarītā* (pp. of *sarati*)-gone through transmigration. *Janettikā* (f., fr. *janetti* Skt. *janitri*)-mother. *Ajjahā-haṃ-vasiṃ* (= *ahaṃ ajjahāvasiṃ*)-I lived. *Nimitte caturo* (acc. pl.)-the four omens. *Assayānena*-going on horse back. *Cakkaṃ*-the Wheel (of Righteousness). *Pavattitaṃ* (pp. *pa+√vrt+ta*)-set going, inaugurated, established. *Saraṇo*-shelter, refuge (see next piece). *Santikāvacaro* (adj.)-keeping or being near. *Tāvātā* (adv.)-so long. *Dhammokkaṃ* (f. acc.)-the torch of Righteousness. *Pacchimaṃ jana-bodhanaṃ* (adj.)-enlightening the future people. *Na cirassa* (gen.)-not for a long time, i.e., shortly (= *acirena*-C.). *Sāvaka-saṃghato* (abl. in the Inst. sense with *saddhiṃ*)-with a company or group of disciples. *Parinibbissaṃ* (*pari+ni+√vr+cond. fut. 1st pers. sg.*)-I would entirely cease to be. *Aggiva āhāra-saṅkhayā*-as a fire (would go out) through lack of fuel (lit through loss of food).

4. SARANAṃ [Dhammapada].-Here the first four verses are taken from the Buddha-vagga of the *Dhammapada*. The purpose of these verses is to extol the glory of Buddha, Dhamma and Saṃgha, each of which is called a *Saraṇa*, 'Refuge'. According to the verses, *Saraṇa* is a place of safety which a person resorts to when panic-stricken, and the common examples of it are *pabbata*, *vana*, *ārāma*, *rukkha* and *cetiya*. The verse No. 5 occurs in the Magga-vagga of the *Dhammapada*.

Cetiyaṃ (nt.)-a monument. *Khemaṃ* (adj. Vedic *kṣema*)-safe. *Sabbadukkhā* (abl.)-from all pains or sufferings. *Pamuccati* (Pass. of *pa+√muc*)- is freed. For notes on Buddha, Dhamma and Saṃgha. *Cattāri Ariya-saccāni*-the fourfold Noble Truth enumerated as *Dukkhaṃ* (suffering), *Dukkha-samudayo* (origin of suffering), *Dukkha-nirodho* (cessation of suffering) and *Dukkha-nirodha-gāminī paṭipadā* (the way leading to the cessation of suffering. *Samma-ppaññāya* (inst.)-with perfect knowledge. *Aṭṭhaṅgiko*-(the Path) made up of eight parts, the eight-linked (Path). The eight parts are : *Sammā-diṭṭhi* (right view), *Sammā-saṅkappa* (right aspiration), *Sammā-vācā* (right speech), *Sammā-kammanta* (right conduct), *Sammā-ājīvā* (right livelihood), *Sammā-vāyāma* (right effort), *Sammā-sati* (right mindfulness) and *Sammā-samādhi* (right concentration). The first seven are mentioned as requisites for the last one, i.e., *Sammā-samādhi*. *Saccānaṃ caturo padā*-Knowledge, according to Buddhism, consists in the right understanding of 'the four items of truths'. *Virāgo*-absence of lust, destruction of passions. *Cakkhumā*-one having an insight or vision (as an epithet of the Buddha).

5. MANGALAM [Khuddakapāṭha].-This piece sums up the whole duty of a Buddhist householder. The first verse contains the question of a certain deity (*devatā*), while the remaining verses comprise the Buddha's answer to it. The word *maṅgala*, as used in this piece, means *sotthi*, 'well-being', 'means of victory'. Thus *maṅgala* or 'success' is the opposite of *parābhava* or 'defeat'.

Ākaṅkhamanā (pr. p., *ā+√kaṅkh+māna+nem.* pl.)-being desirous of, longing for. *Sotthānaṃ* (nt. acc., cp. Skt. *svastyayana*)-blessing, well-being, welfare. *Pūjaneyyānaṃ* (= *pūjanīyānaṃ*)-of those who are to be honoured. *Patirūpa* (adj.)-suitable. *Atta-sammā-paṇidhi*-right self-application, a thorough study of one's self. *Bāhusaccaṃ* (cp. Skt. *bahu-śrutam*)-much learning. *Upaṭṭhānaṃ* (nt.)-service, waiting on. *Saṅgaho*-help, protection. *Anākulā* (adj.)-free from trouble, peaceful. *Kammantā* (pl.)-professions, occupations, business. *Anavajjāni* (adj.)-blameless. *Ārati* (f.)-non-attachment, avoidance. *Virati* (f.)-abstinence, ceasing. *Pāpā* (abl.)-from sin. *Majjapānā* (abl.)-from intoxicating drink. *Saññaṃ* (= *saṃyamo*)-restraint, refraining. *Appamādo*-earnestness, zeal. *Gāraṇa* (Skt. *gaurava*)-reverence, respect. *Nivāto*-lit. free from wind, i.e., modesty, obedience. *Kataññutā*-gratitude. *Kālena*-at proper or suitable time. *Khantī* (f.)-patience, forbearance. *Sovacassatā*-pleasant speech. *Sācakchā* (f.)-conversation. *Tapo*-penance. *Ariyasaccāna'-dassanaṃ*-discernment of the Noble Truths (see above). *Sacchikiriya* (f.)-lit. 'seeing with one's own eyes'; fig. realization, experiencing. *Phuṭṭhassa* (pp., *√phu+ta+gen.* sg.)-of him who is touched, affected. *Lokadhammehi*-by the conditions of this world, by the vicissitudes of life. They are enumerated as *lābha*; *alābha*, *sukha*; *dukkha*, *yasa*; *ayasa* (= *nindā*; *pasamsā*), *jīvita*; *maraṇa*. But the commentators leave out the item *jīvita*; *maraṇa*, and state as two separate items *yasa*; *ayasa* and *nindā*;

pasamsā, which practically mean the same thing. *Asokaṃ* (adj.)-free from grief or sorrow. *Virajaṃ* (adj.)-free from dirt or impurities, i.e., pure, *Khemaṃ* (adj.)-safe, peaceful. *Etādisāni* (adj.)-such (things). *Sabbattha* (adv.)-everywhere.

6. NIDHI [Khuddakapāṭha].-Here the verses are from the *Nidhi kaṇḍa-Sutta* which deals with the safe and unsafe methods of hoarding and investment. The term *Nidhi* means 'that which deserves to be treasured'. The commentary distinguishes four kinds of *Nidhi*, namely, (i) *thāvara*, 'incapable of motion', e.g., immovable properties. (ii) *jaṅgama*, 'capable of motion', e.g., livestock, (iii) *aṅgasama*, 'peculiar to an individual', e.g., learning, skill, talent, and (iv) *anugāmika*, 'pursuing', e.g., merit accruing from such pious acts as dispensing charity, founding institutions, etc. It is the last mentioned *Nidhi* that has been emphasised in these verses as superior on account of its utility and stability. In verses 1-2, the ordinary method of hoarding is described. In verses 3-5, it is pointed out that the ordinary method is not safe, because the treasure kept thus may not always come to the benefit of its owner. In verses 6-9, the proper method of investment is suggested.

Nidheti (= *nidhahati*, *ni*+√*dhā*+pres. 3rd pers. sg.)-hoards, invests. *Odak'-antike* (= *udaka*+*antike*)-in the neighbourhood of water, in a place near the water. *Atthe kicce samuppanne* (loc. absl.)-when a need for doing something arises. *Atthāya* (dat.)-for (my) benefit or use. *Du-r-uttassa* (pp. *du*+√*vac*+*ta*+gen. sg.)-lit. of him who is spoken of badly, i.e., of a bad person. *Ṇassu vā pamokkhāya*-or, for release from debt. *Āpadāsu* (f. loc.)-in misfortunes, in times of accident or distress. *Etad-atthāya*-for this purpose. *Nidhīyate* (Pass., *ni*+√*dhā*+*ya*+pers. 3rd pers. sg.)-is buried. *Tāva-sunihito* (adj.)-thus well-buried. *Santo* (pr. p. of √*as*, 'to be')-being. *Upakappati* (Pass. of *upa*+√*krp*, 'to shape')-is beneficial to, serves. *Saññā* (f.)-sign, mark; recognition, *Vimuyhati* (Pass. of *vi*+√*muh*)-is forgotten (*na jānāti*-C.). *Nāgā* (pl.)-serpents. *Apanāmenti* (caus., *apa*+√*nam*+*e*+pres. 3rd pers. pl.)-they remove, take away. *Appiyā dāyādā*-undesirable or unkind heirs. *Apassato* (pp. of *a*+√*pas*+*ta*)-unseen, unperceived. *Puñña-kkayo*-decay of (the effect of) merit. *Damena* (inst.)-by subduing oneself; by self-command. *Cetiyamhi* (loc.)-in a shrine or monument. There are four kinds of *Cetiya* (Skt. *Caitya*), namely, (i) *paribhoga*, or 'shrine, tree etc. used by the Buddha', (ii) *uddissakata*, or 'shrine dedicated to the Buddha and his Order', (iii) *dhātu*, or 'shrine over the relics of the Buddha or his disciples', and (iv) *dhamma*, or 'a memorial in honour of the Buddha's doctrine', as contained in the Buddhist scriptures, *Samghe* (loc.)-in the Order of the Buddha's disciples (see p. 108). *Puggale* (loc.)-in an individual (as opposed to a group), in a person. *Pahāya* (gerd., *pa*+√*hā*+*yā*)-leaving behind. *Pahāya gamanīyesu* (= *gamanīyesu bhogesu pahāya*)-leaving behind the riches that are transient. *Asādhāraṇa* (= *a*+*sādhāraṇa*)-not common, i.e., unique. *Aññesaṃ* (gen.)-of other kinds (of

treasure). *Acora-haraṇo* (adj.)-not to be stolen or taken away by thieves. *Kayirātha* (√ *kr*+opt. 3rd pers. pl.)-one should do. It is an optional form of *kareyyatha* and is sometimes used in its contracted form *kayirā*. *Dhīro* (adj.)-a wise man.

7. PUTTA [Aṅguttara-Nikāya].-These stanzas state the reasons why parents wish for a son in the family. The reasons are said to be five, namely, (1) that he will help them, (2) that he will do his duty towards them, (3) that he will keep up the lineage for a long time, (4) that he will follow his family tradition and heritage, and (5) that he will make offerings to his departed ancestors. Stanza 3 deals with the Ideal of the household life.

Bhato (pp. fr. √ *bhr*+ta)-one who is supported (by us) : a son. *No bharissati*-he will maintain us. *Kiccaṃ* (Skt. *kr̥tyam*, fr. gerd. of *karoti*)-lit. that which ought to be done, hence duty, service, attention. *Kula-vaṃso*-family and lineage. *Dāyajjāṃ*-heritage. *Paṭipajjati* (*pati*+√ *pad*+pres. 3rd pers. sg.)-goes along, follows. *Petānaṃ* (dat.)-to the departed spirits. *Anu-ppadassati* (fut. of *anu*+*pa*+√ *dā*)-he will give. *Santo* (nom. pl.)-good men. *Sappurisā*-noble or worthy men. *Kataññū* (adj.)-grateful. *Kata-vedino* (adj.)-mindful. *Yathā taṃ pubba-kāriṇaṃ*-as though it were a favour. *Ovāda-kārī*-one who acts according to advice, one who obeys. *Bhata-posī*-one who maintains the dependents. *Vata* (indecl.)-indeed, truly. *Sa-ppañño* (adj.)-a wise man. *Gharam-āvasaṃ*-living the household life. *Saha-dhammena*-with justice, rightly, properly. *Apāce* (= *apaceyya*, *apu*+√ *ci*+opt. 3rd pers. sg.)-he should honour or respect. *Brahmacārayo* (acc. pl., for *brahmacārino*)-to those leading a holy or pure life. *Nivīṭṭha* (pp. of *ni*+*vasati*)-*saddho*-being settled or confirmed in faith. *Pesalo* (adj.)-well-behaved, amiable. *Vineyya* (gerd., *vi*+√ *nī*+ya)-having removed; *macchera* (= *macchariya*)-*malaṃ*-the stain of avarice or selfishness, i.e., leading the blameless life. *Bhajate* (√ *bhaj*+attan. pers. 3rd pers. sg.)-is attached to. *Sivaṃ lokaṃ*-the world of happiness or bliss.

8. FOUR NOT TO BE DESPISED [Saṃyutta-Nikāya].-These stanzas tell us that there are four creatures who are not to be neglected, disregarded or despised simply because they are youthful. These four creatures are : a noble prince, a snake, a fire and a virtuous recluse.

Jāti-sampannaṃ (adj.)-endowed with (pure) birth, well-born. *Abhijātāṃ* (adj.)-of noble birth. *Daharo* (adj.)-delicate, young. *Nāvajāneyya* (= *na*+*avajāneyya*)-one should not despise, disregard, neglect. *Na naṃ paribhave* (*pari*+√ *bhū*+op. 3rd pers. sg.)-(one) should not neglect. *Thānaṃ* (adv.)-lit. ground (for assumption); possibly. *Laddhāna* (gerd., √ *labh*+*tvāna*)-having obtained. *Kuddho* (adj.)-angry. *Pakkamate* (fr. *pa*+√ *kram*)-may undertake, begin; go on. *Bhusaṃ* (adv. cp. Vedic *bhr̥śam*)-much, exceedingly, greatly, vehemently. *Rakkhaṃ* (pr. p. of *rakkhati*)-protecting, saving. *Uccāvacehi vaṇṇehi*-in various appearances. *Urago*-lit. that which goes on the chest, creeps,

i.e., a snake. *Tejasā* (nt. instr., fr. Vedic *tejas*)-with energy, power or force. *Āsajja* (gerd., $\bar{a} + \sqrt{\text{sad}} + \text{ya}$)-getting, attacking. *Damse* ($\sqrt{\text{dama}} + \text{opt. 3rd pers. sg.}$)-may bite. *Pahūto-bhakkhaṃ* (adj.)-having much appetite. *Jālinam* (adj.)-having a flame, ablaze. *Pāvakaṃ* (acc.)-the fire. *Kaṇha-vattaniṃ* (adj.)-leaving a black trail (an epithet of the fire). *Upādānam* (acc.)-fuel, supply. *Dahe* ($\sqrt{\text{dah}} + \text{opt. 3rd pers. sg.}$)-may burn, torment. *Parohā* (nom. pl. fr. $\text{pa} + \bar{a} + \sqrt{\text{ruh}}$)-sprouts (from the root of a tree), shoots. *Ahorattānam-accaye*-after the lapse of (many) nights and days. *Na tassa putta-pasavo dāyādā vindare dhanam*-no child is born to him and his heirs may not find wealth. *Anapaccā* (adj.)-childless. *Adāyādā* (adj.)-without heirs. *Tālāvatthu* (adj., = $\text{tāla} + \text{avatthu}$)-‘like a palm-tree with its base destroyed, rendered groundless,’ i.e., uprooted, completely destroyed. *Atthamattano*-his own good, advantage or profit. *Sammad-eva*-properly. *Samācare* ($\text{saṃ} + \bar{a} + \sqrt{\text{car}} + \text{opt. 3rd pers. sg.}$)-one should behave or act.

9. KODHANA [Aṅguttara-Nikāya].-Here is a set of verses that dwell on the effect of *Kodha* (‘Anger’ or ‘Fury’). There are seven evil things which come upon an angry woman or man, namely, ugliness, loss of wealth, discomfort, failure in enterprises, disrepute, loss of friends and relatives and rebirth in hell.

Kodhano (adj. fr. *kodha*)-one having anger, angry, furious. *Dubbaṇṇo* (adj.)-of bad appearance, ugly. *Seti* (= *sayati*, Vedic *śete*, *śayate* fr. $\sqrt{\text{śi}}$)-lies down, sleeps. *Atthaṃ gahetvāna*-getting advantage or profit. *Anatthaṃ* (acc.)-unprofitable situation or condition, misfortune. *Adhipajjati* ($\text{adhi} + \sqrt{\text{pad}} + \text{pers. 3rd pers. sg.}$)-comes to, reaches, attains. *Vaṇam* (cp. Vedic *vraṇa*)-a wound; *vaṇam katvāna*-having wounded or hurted. *Kodhābhibhūto* (adj.) *kodha+abhibhūto*-overwhelmed by anger. *Dhana-jāniṃ* (f.)-loss of wealth (= *dhana-hāniṃ*-C.). *Nigacchati*-lit. goes down to, i.e., incurs, suffers. *Sammada* (= $\text{saṃ} + \text{mada}$)-disordered in intellect, crazy. *Sammatta* (= $\text{saṃ} + \text{matta}$)-intoxicated, maddened. *Āyasakyaṃ* (nt.)-dishonour, disgrace, disrepute (= *ayasabhāvaṃ*-C.). Buddhaghosa explains it as *ayasaka+ya* with lengthening of the initial vowel, cp. *ārogya* fr. *aroga*). *Suhajjā* (pl.)-lit. those who are dear to one’s heart, i.e., companions. *Anattha-janano kodho*-Anger begets a harm. *Pakopano* (adj. fr. $\text{pa} + \sqrt{\text{kup}}$)-shaking, agitating, upsetting. *Bhayaṃ antarato jātaṃ*-Fear arises from within. *Nāvabujjhati* (= $\text{na} + \text{ava} + \text{bujjhati}$)-he does not understand. *Andha-tamaṃ*-blind darkness. *Sahate* (fr. $\sqrt{\text{sah}}$, ‘to prevail’)-conquers, overcomes. *Uparodheti* (caus. of $\text{upa} + \text{rundhati}$)-causes to break up; destroys. *Su-karaṃ viya*-as though feasible or easy to do. *Du-kkaraṃ* (adj.)-difficult to do, not easy, hard. *Vigate kodhe* (loc. abs.)-when (his) anger disappears or ceases to be. *Tappati* (Skt. *tapyate*, Pass. of *tapati*)-is tormented; *aggi-daddho va tappati*-be is tormented like one burnt by fire. *Dummaṇku* (adj.)-staggering in a bad manner, evil-minded. *Padusseti* (= *padūseti*, caus. of

pa+dussati)-makes corrupt, spoils. *Dummaṅku'yaṃ....pāvako*-“he, staggering badly, is spoilt like the fire on the crest of smoke.” *Yato* (adv.)-when, from which time. *Paṭiyati* (Pass. caus. of *patati* fr. √ *pat*, ‘to fall’)-is brought to fall on or come to pass, is born (= *nikkhamati*, *nibbattati*-C.). *Yena* (for *yasmiṃ*)-with whom. *Kujjhanti* (fr. √ *krudh*) *māṇavā*-men become angry. *Hiri* (f., cp. Vedic *hrī*)-sense of shame. *Ottappaṃ* (nt.)-fear of evil, a (good) conscience, scrupulousness. *Na vā cā* (= *na vā pi*)-not even; *cā* for *ca*, *metri causa*. *Gāravo*-reverence, respect. *Na dīpaṃ hoti kiñcanaṃ*-(for him) nothing is a resting-place or shelter (lit. island), i.e., he finds nothing to rely on. *Sa-mātaraṃ* (acc.)-his own mother. *Puthujjanaṃ* (acc.)-lit. ‘one of the many people’, i.e., an ordinary man. *Att’-upamā hi te sattā* (all) these beings are indeed like onself. *Attā hi paramaṃ piyo*-one’s own self is indeed very dear (to him) *Puth’attānaṃ* (acc. = *puthu+attānaṃ*)-individual self. *Nānārūpesu*-in diverse forms. *Mucchito* (pp. of *mucchati*)-distracted, infatuated. *Miyanti* (√ *mṛ*+pres. 3rd pers. pl.)-die. *Kandare* (loc.)-on the slope or at the foot of a mountain, in a mountain-glen. *Itāyaṃ* (= *iti+ayaṃ*)-thus this. *Maccu-pāso*-Death’s snare. *Guhāsayo* (adj. = *guhā+āsaye*)-hiding in the heart (lit. cave). *Damena*-by restraint. *Samucchinde* (*saṃ+ud+√ chid+opt.* 3rd pers. sg.)-one should root out, destroy. *Ekam-ekaṃ*-one by one, each. *Akusalaṃ* (nt.)-demerit, bad quality.

10. *Vasala* [Suttanipāta].—These stanzas are taken from the *Vasala-Sutta* of the *Uraga-vagga*. As the *Sutta* was preached by the Buddha to a Brāhmaṇa named *Aggika Bhāradvāja* at *Sāvathī*, it was also called the *Aggika-Bhāradvāja-Sutta*. The burden of the *Sutta* is that it is not by birth but by deeds that one becomes an outcaste (*vasala*) or a Brāhmaṇa.

Vasala (Vedic *vr̥śala*)-an outcaste; a low born person, wretched man. *Kodhano* (adj. fr. *kodha*)-having anger, angry. *Upanāhī* (fr. *upanāhin*, adj. fr. *upanayhati*)-one who bears ill-will, grudging, finding fault. *Pāpa-makkhī* (adj. fr. *makkhin*)-wicked and hypocritical. *Vipanna-diṭṭhi* (adj.)-one who has wrong views. (*vinatṭha-sammādiṭṭhi*-C.). *Māyāvī* (adj. fr. *māyāvin*)-deceitful. *Jaññā* (an optional form of *jāneyya*)-one should know. *Ekajaṃ* (adj.)-one who is once born. *Dījaṃ* (adj.)-one who is twice born. *Yo’ dha* (= *yo+idho*)-whosoever in this world. *Himsati* (fr. √ *himsa*)-hurts injures. *Vāraṇṇe* (= *vā+araṇṇe*)-or, in the wood. *Yaṃ paresaṃ mamāyitaṃ*-what is possessed by others. *Theyyā* (nt. inst., fr. Vedic *steya*)-by theft. *Adinnaṃ* (pp. of *a+√ dā+na*)-what has not been given. *Ādiyati* (= *ā+diyati*, Pass. of *dadāti*)-takes up; appropriates. *Have* (indecl., *ha+ve*=Vedic *vai*)-really, indeed. *Cujjamāno* (pr. p. of *cujjati*, Pass. of *codeti* fr. √ *cud*, ‘to urge’)-being called upon; being pressed to pay up. *Na hi te iṇam-atthi*. There is certainly no debt (that I owe) you. *Atta-hetu para-hetu dhanahetu*-for his own sake, or for the sake of others, or for the sake of wealth. *Sakkhi-putṭho*-being asked as a witness. *Paṭidissati* (= *paṭi+dissati*, Pass. of *dassati* fr. √ *dr̥ś*)-is seen. *Sahasā* (adv.)-forcibly, hastily. *Sampiyeṇa*-by mutual

consent, in mutual love. *Pahū* (adj. fr. *pa+bhū*; Vedic *prabhū*)-master, owner. *Santo* (pr. p. of $\sqrt{\text{as}}$, 'to be')-being. *Atthaṃ pucchito santo* -being asked about what is good. *Paṭicchannena mantei*-discusses secretly, talks privately. *Vaṇibbakaṃ* (acc. fr. *vaṇibba+ka*, the form *vaṇibba*, according to Geiger, being distorted fr. *vaṇiya*, thus "travelling merchant; wayfarer")-a wayfarer, pauper, beggar. *Samukkaṃse* (opt. of *saṃ+ukkaṃsati*)-may exalt. *Avajānāti* (fr. *eva+√jñā*)-despises. *Nihīno sena mānena*-(being) low or mean by his own pride. *Rosako* (adj.)-one who makes angry, causes anger, a provoker. *Kadariyo* (adj., Skt. *kadarya*)-miserly, selfish. *Pāpiccho* (adj.)-having had wishes or intentions. *Maccharī* (adj., fr. *maccharin*, Vedic *matsarin* fr. *mat+√sṛ*, i.e., "reflecting on me")-envious, greedy. *Saṭho* (adj.)-wicked. *Ahiriko*, (adj., fr. *a+hiri+ka*)-shameless, unscrupulous. *Anottāpī* (adj., fr. *an+ottāpin*)-not afraid of wrong, reckless. *Paribhāsati*-abuses, scolds. *Paribbājakaṃ* (acc.)-a wandering ascetic. *Gahaṭṭhaṃ* (acc.)-a householder. *Anarahā* (=an+arahā) *santo*-being not an Arahāt, i.e., without being an Arhat. *Paṭijānāti*-approves, pretends. *Su-brahmake loke*-in all the worlds together with that of Brahman. *Ajjhāyaka-kule*-in the family of preceptors. *Manta-bandhavā*-those who are acquainted with the *Mantras* (i.e., the hymns of the Vedas). *Abhiṇhaṃ* (adv., a contracted form of *abhikkhaṇaṃ*, Skt. *abhikṣṇa*)-continually, habitually, repeatedly. *Upadissare* (*upa+√dṛś+attan.* pres. 3rd pers. pl. with the Vedic suffix *are*)-are seen. *Diṭṭhe va dhamme*-even in the visible order of things, in this world, in the present life. *Gārayhā* (adj. fr. *garahati*)-contemptible, are to be blamed. *Samparāye* (loc., fr. *saṃ+parā+√i*)-in the future life, in the next world. *Duggati*-a miserable existence. *Na ne jāti nivāreti duggaccā garahāya vā*.-Birth does not keep them back from misery nor from blame. *Jaccā* (inst. sg. of *jāti*)-by birth.

11. FOUR TYPES OF PERSONS [Saṃyutta-Nikāya].-These verses, occurring in the *Kosala-Saṃyutta*, are said to have been spoken by the Buddha to King Pasenadi of Kosala, when the king came to visit the Master at Sāvattthi. The gist of the verses is that there are four classes of persons to be found in the world. They are as follows:-(1) Those who live in (mental) darkness and fare to the darkness or suffering (*tamo tama-parāyaṇo*); (2) Those who live in (mental) darkness and fare to the light or happiness (*tamo joti-parāyaṇo*); (3) Those who live in the light or happiness and fare to (mental) darkness (*joti tama-parāyaṇo*); (4) Those who live in the light or happiness and fare to the light or happiness (*joti joti-parāyaṇo*).

A-ssuddho (adj.)-devoid of faith. *Maccharī* (adj. fr. *maccharin*, Vedic *matsarin*)-selfish, greedy. *Kadariyo* (adj. Skt. *kadarya*)-mean, miserly, stingy. *Pāpa-saṅkappo* (adj.)-having evil thought. *Micchā-diṭṭhi* (adj.)-holding wrong views. *Anādaro* (adj.)-without courtesy, discourteous. *Vaṇibbake* (acc. pl.)-wayfarers, beggars. *Akkosati* (fr. $\sqrt{\text{krus}}$)-abuses, reviles *Paribhāsati*-defames,

speaks ill of. *Natthiko* (adj., Skt. *nāstika*)-he who professes that there is no result of an action, no next life, etc.; a nihilist. *Rosako* (adj.)-angry. *Dadamānānaṃ nivāreti yācamānāna'-bhojana*-(he who) forbids or warns persons when they give food to those that ask for it. *Mīyamāno* (pr. p. of *mīyati* fr. √ *mṛ*)-being dead. *Janādhipa* (voc.)-O lord of mankind! *Nirayaṃ* (acc.)-hell, purgatory, an unhappy state, a place of awful misery. *Ghoraṃ* (adj.)-terrible, frightful, awful (*dāruṇa*-C.). *Tamo* (adj.)-one who is connected with or full of (mental) darkness = ignorance (*tamena yutto*-C.). *Tama*, a synonym of *duggati* (a state of suffering), is the opposite of *joti* (the light of wisdom) or *sugati* (the happy state). *Parāyaṇo* (adj.)-aiming at, having one's end or goal in. *Setṭha-saṅkappo* (adj.)-having best thought or wish. *Avyagga-mānaso* (adj.)-with his mind not bewildered, not confused. *Samacariyāya sikkhati*-trains himself for living in peace. *Tidivaṃ*-the three heavens, i.e., the *Tāvātimsa* heaven. *Aḍḍho* (adj., Skt. *ādhyā*)-rich, wealthy.

12. DOWNFALL OF THE BRĀHMANAS [Suttanipāta].-These stanzas are taken from the *Brāhmaṇa-dhammika-Sutta* of the Suttanipāta. They speak of the high moral standard of the lives of ancient Brāhmaṇas, and set forth the Buddha's powerful protest against the cow-sacrifice of the Brāhmaṇas of his own day. The system of killing living being at sacrifices was introduced by the Brāhmaṇas when they had become degraded and covetous by the sight of the king's wealth and adorned women, and the system was utilised as a means of obtaining wealth from king. The Buddha had a very high regard for the seers of old (*isayo pubbakā*), who were not cow-killers and who had built up a noble tradition in their religious life. Note the *Jātivāda* is here extolled as the noble tradition of the Rṣis and Kṣatriyas of old; the undoing of the tradition is regretted by the Buddha; *jātivādaṃ niraṃkatvā kāmānaṃ vasam-āgamuṃ*.

Suññat'attā (adj.=*saññata+attā*)-self-restrained. *Pañca kāmagaṇe* (acc. pl.)-pleasures of the five senses. *Atta-d-atthaṃ*-their own welfare. *Acārisuṃ* (√ *car*+aor. 3rd pers. pl.)-they performed, practised. *Na pasū brāhmaṇān'-āsuṃ*-There were no cattle for the Brāhmaṇas. *Na dhāniyaṃ*-nor. corn. *Sajjhāya* (=sa+*ajjhāya*, cp. Skt. *sva+adhyāya=svādhyāya*)-their own study. *Brahmaṇaṃ nidhiṃ*-best treasure. *Pakatam* (pp. of *pa+kṛ*)-made, prepared. *Dvāra-bhattam upaṭṭhitam*-(what was) placed as food at the door. *Esānaṃ* (dat.)-to those who seek for. *Dātave* (inf.)-to give. *Amaññisuṃ* (√ *man*+aor. 3rd pers. pl.)-(they) thought. *Āvasathehi* (inst.)-with abodes. *Phūtā* (cp. Skt. *sphīta*, pp. of √ *sphāy*, 'to pervade')-prosperous. *Te namassimsu brāhmaṇe*-(they) paid respect to those Brāhmaṇas. *Avajjhā* (adj. Skt. *avadhyāḥ*)-not to be killed, inviolable. *Ajeyyā* (adj.)-not to be overpowered, invincible. *Sabbaso* (adv.)-in every respect, throughout. *Vijjācarāṇa-pariyeṭṭhiṃ* (*pari+eṭṭhiṃ of esati*)-search for knowledge and (exemplary) conduct. *Pure* (indecl., Vedic *purāḥ*, the Pali form is with *Māgadhī*-e)-before, formerly. *Ajjavaṃ* (cp. Skt. *ārjavam* fr. *ṛju*, Pali *uju*)-

uprightness. rectitude. *Maddavaṃ* (cp. Skt. *mārdava* fr. *mṛdu*, Pali *madu*)-mildness, gentleness in temper. *Tapam*-penance. *Soraccaṃ* (fr. *sorata*=*su*+*rata*)-restraint. *Avihimsaṃ* (f., fr. *a*+*vihiṃsā*)-absence of cruelty, mercy, humanity. *Khantiṃ* (f.)-forbearance. *Avanṇayam*-(they) praised. *Yo nesaṃ paramo āsi* etc.-he who was the highest and best of them, and energetic. *Methunam dhammam*-sexual intercourse. *Supinantena* (= *supinena*)-by falling in a dream. *Nāgamā* (= *na*+*āgamā*)-did not indulge in. *Vattaṃ* (= *vataṃ*)-observance, practice, vow, virtue. *Eke viññu-jātikā*-some wise men. *Vattham*-garment. *Sappi-telañ-ca*-butter and oil. *Yāciya* (gerd.)-having asked for. *Dhammena samudānetvā*-having gathered (them) justly. *Upaṭṭhitasmim yaññasmim* (loc. abs.)-when the sacrifice came on. *Assu* (indecl., Skt. *sma*, used in emphatic sense)-surely, indeed. *Gāvo no paramā mittā* etc.-the cows are our best friends, from which medicines are produced. *Annadā* (adj.)-those who give food. *Baladā* (adj.)-those who give strength. *Tathā*-likewise. *Atthavasam*-lit. "dependence on the sense", i.e., reasonableness, reason, cause. *Sukkhumālā* (adj., cp. Skt. *su-kumāra*)-graceful. *Sehi dhammehi*-by their own nature. *Kiccākiccesu*-in various duties. *Ussukā* (adj., Skt. *utsukāḥ*)-zealous, eager, active. *Yāva loke avattimsu*-as long as they lived in the world. *Sukham-edhittha* (fr. *edhati*)-prospered. *Ayam pajā*-this race, mankind. *Vipallāso* (cp. Skt. *viparyāsa* fr. *vi*+*pari*+*√as*, 'to throw')-reversal, perversion, corruption. There are three kinds of *vipallāsa*, viz., *saññā-vipallāsa* (perversion of perception), *citta-vipallāsa* (perversion of thought) and *diṭṭhi-vipallāsa* (perversion of views). *Anuto aṇum*-gradually. *Viyākāram* (acc.)-splendour, majesty (= *sampattiṃ*-C.). *Ājañña* (the contracted form of *ājāniya*)-*saṃyutte*-bound with horses of good race or breed, with thoroughbred horses. *Sukute* (adj.)-well-made. *Citta-sibbane* (acc. pl.)-coverings of various embroidery. *Nivesane* (cp. Vedic *niveśana* fr. *ni*+*√viś*)-settlements, cities. *Nivese* (cp. Vedic *nivesa*)-abodes, houses, dwelling-places. *Vibhatte*-divided. *Bhāgasō mite*-evenly planned, well laid out. *Gomaṇḍala-paribbūlham* (adj. pp. of *pari*+*brūhati*)-provided with (or, surrounded with) herds of cows (= *go-yūthehi parikiṇṇam*-C.). *Nārīvara-gaṇāyutaṃ* (adj., *āyuta*, pp. of *ā*+*√yu*)-furnished with crowds of beautiful women. *Uḷāram mānusaṃ bhogaṃ*-the great human wealth. *Abhiḥjāyimsu* (*abhi*+*√dhyā*+aor. 3rd pers. pl.)-longed for, coveted. *Tattha*-herein, in this matter. *Mante ganthetvā*-having composed hymns. *Okkāka*-N. of an ancient king. It is said that the king was so called because when he spoke light issued from his mouth like a torch (*Kathanakāle ukkā viya mukhato pabhā niccharati*). *Pahūta-dhana-dhañño* 'so-Thou hast much wealth and corn. *Yajassu* (*√yaj*+attan. imper 2nd pers. sg.)-sacrifice, make an offering. *Saññatto* (pp. of *saññāpeti*)-was induced. *Rathesabho*-the lord of chariots. *Sammāpāsaṃ* (Skt. *śamyāprāsam*)-a kind of sacrifice. *Vājapeyyam* (cp. Vedic, *vājapeyā*)-a kind of sacrifice, probably a *soma* offering. *Niraggalaṃ* (adj.)-unobstructed, without any hinderance. *Ete yāge yajitvāna*-having offered

these sacrifices. *Laddhā* (gred. √ *labh+tvā*)-having received. *Sannidhiṃ samarocayum*-they wished for a store. *Ichhāvatīṇṇānam* (gen.)-of those who had given way to (their) wishes. *Bhiyyo* (Skt. *bhūyas*)-still more. *Evam gāvo manussānam*-even so are the cows for men. *Parikkhāro*-a requisite, equipment. *Pitaro*-the forefathers. ‘‘A-dhammo’’ *iti pakkhandum*-(they) cried out : ‘‘This is injustice’’. *Yam sattham nipatī* gave-because the weapon fell on the cow (*nipatī* being *metri causa* for *nipatī*). *Tayo rogā pure āsum* etc.-There were formerly three diseases : desire, hunger and decay, but from the slaying of cattle three appeared ninety-eight. *Okkanto* (pr. p. of *okkamati*)-coming on, taking place. *Adūsikāyo haññanti*-innocent (cows) are slain. *Dhammā* (abl.)-from justice. *Dhamṣenti* (caus. pres. 3rd pers. pl. of *dhamṣati*, Vedic *dhvaṃṣati*)-have fallen off. *Evam eso anudhammo* etc.-So this old inferior thing is blamed by the wise. *Dhamme viyāpanne* (loc. abs.)-righteousness being lost. *Vibhinnā sudda-vessikā*-the Suddas and the Vessikas disagreed. *Puthu* (adv.)-greatly, much, in many ways. *Paṭiṃ bhariyā avamaññatha*-the wife despised (her) husband. *Brahma-bandhū* (pl.)-lit. ‘‘Brahma-kinsmen’’; Brāhmaṇas in descent or by name only; but used mostly to denote unworthy Brāhmaṇas. *Gottarakkhitā*-protected by (the good name of) their ancestry or lineage. *Jātivādam niraṃkatvā*-after doing away with the tradition of (their) birth or descent. *Kāmānam vasaṃ* (acc.)-to the power of sensual pleasures.

13. BUDDHA ON JĀTI [Suttanipāta].-These stanzas are taken from the *Vāseṭṭha-Sutta* of the Suttanipāta. They contain the Buddha’s classical criticism of the Brāhmaṇic doctrine of caste (*jāti*). The trend of the Buddha’s argument is quite clear. According to the Buddha, *jāti* is primarily a biological term and it means ‘species’. The biological test of distinction between two species is that the male of the one and the female of the other are unable to mate for the purpose of procreation. It is in this sense that the Buddha asserted-*aññamaññā hi jātiyo*. The social divisions among men cannot be treated as *jāti*s in the above sense. These divisions are occupational and not congenital (*Nu jaccā brāhmaṇo hoti, na jaccā hoti abrahmaṇo; kammanā brāhmaṇo hoti, kammanā hoti abrahmaṇo*). *Kamma* or occupation is to be understood in its widest possible sense as occupation of all kinds including traditional culture.

Anuññāta (adj., pp. of *anuññāti*)-sanctioned, accepted. *Paṭiññāta* (adj., pp. of *paṭiññati*)-acknowledged. *Tevijjā* (adj.)-possessed of the knowledge of the (first) three Vedas. *Ahaṃ Pokkharasātissa* etc.-I am (a pupil) of Pokkharasāti, and this young man is (the pupil) of Tārakkha. *Vivādo atthi*-there is a controversy. *Saññattum* (inf. fr. *saññāpeti*, caus. of *saññānāti*)-to convince. *Bhavantaṃ puṭṭhum* (inf. fr. √ *prcch*)-to ask thee. *Sambuddham itī vissutaṃ*-(who art) celebrated as perfectly enlightened. *Vyakkhissam* (fut. 1st pers. sg. of *vyākikkhati*=*vi+ācikkhati*)-I will explain (=vyākariṣāmi-C.). *Anupubbaṃ* (adv.)-gradually, successively. *Yathā-tathaṃ*-as it is, i.e., truly, correctly.

Vibhaṅgaṃ (vi+*bhaṅga* of √*bhaj*)-division, distinction (=vibhāga-C.). *Jāti-vibhaṅgaṃ pāṇānaṃ*-the distinction of living beings according to species. *Na cāpi paṭijānare* (paṭi+√*jñā*+attan. pres. 3rd pers. pl. with the Vedic suffix *are*)-although (they) are not recognized or seen (lit. known). *Liṅgaṃ*-mark. *Añña-m-aññā hi jātiyo*-(their) species are surely different (=nānappakārā-C.). *Kūṭe* (acc. pl.)-the worms. *Pataṅge* (acc. pl.)-the moths. *Kunthakipollike* (acc. pl.)-a sort of ants. *Patta-yāne* (adj.)-those having wings as vehicle (lit. "wing-goers"), qualifying *Pakkhī*, 'birds'. *Vihaṅgame* (adj.) those moving through the air, flying. *Puthu* (adj., Vedic *prthu* and *prthak*)-various, numerous, many. *Jaṃghāhi* (f. inst.)-with the lower legs (i.e., from knee to ankle). *Urūhi* (inst.)-with thighs. *Paccattaṃ* (adv.)-separately, individually, singly. *Vokāraṃ* (cp. *vikāra*)-difference. *Samaññāya* (f. inst.)-by name, i.e., normal only, by mere popular usage (=vohāramattena-C.). *Go-rakkhaṃ* (acc., the prefix *upa* being added to the verb)-by cow-keeping. *Sippiko* (fr. *sippa*)-an artisan. *Vohāraṃ* (acc.)-by trade. *Para-pessena* (inst)-by serving others (=paresaṃ veyyāvaccena-C.). *Pessiko*-a servant. *Adinnaṃ* (acc.)-lit. by that which has not been given, i.e., by theft. *Issatthaṃ* (acc.)-by archery. *Yodhājīvo* (adj.)-lit. one who lives by battle or war, i.e., a soldier, warrior, fighter. *Porohiccena* (inst.)-by performing the duty of a family priest (=purohita-kammena-C.). *Yājako* (adj.)-a priest, sacrificer. *Yonijaṃ* (adj.)-having origin. *Matti-sambhavaṃ* (fr. Skt. *mātr*=Pali *mātu*)-born from (a particular) mother. '*Bho*'-vādī-lit. one who addresses others with the word "*bho*" (implying some superiority of the speaker), i.e., a Brāhmaṇa who is proud of his birth, in contrast to a true Brāhmaṇa. *Ve* (Vedic *vai*)-indeed, truly. *Sakiñcano* (adj.)-full of worldly attachment. *A-kiñcanaṃ* (adj.)-having nothing, being without attachment. *Anādānaṃ* (adj.)-free from grasping or seizing on (worldly objects). *Sabbasaṃyojanaṃ*-all bonds. *Chetvā* (gerd. √*chid*+*tvā*)-cutting, destroying. *Paritassati*-is afraid, worried (=bhāyati-C.). *Saṅgātigaṃ* (adj.)-one who has overcome attachment. *Viṣaṃyuttaṃ* (adj.)-detached from the world. *Palipathaṃ* (for *paripathaṃ*)-danger, obstacle. *Duggaṃ* (acc., *du*+*gaṃ*)-a difficult road. *Saṃsāraṃ* (acc.)-repeated births, transmigration. *Tiṇṇo* (adj., fr. √*tīr*)-one who has crossed over. *Pāragato* (adj.)-one who has reached the other shore. *Jhāyī* (adj.)-meditative. *Anejo* (adj.)-free from desires or lust (*ejā vuccati taṇhā*-C.). *A-kathaṃkathī* (adj.)-lit. one who does not say "how?", i.e., free from doubt. *Anupādāya* (gerd., *an*+*upa*+*ā*+√*dā*+*ya*)-not having taken up anything, without any clinging (to rebirth). *Nibbuto* (adj.)-lit. extinguished, i.e., pacified, calm. *Paṭicca-samuppāda*-lit. "arising or happening by way of cause", i.e., dependent origination, causal genesis. According to the Buddhists, the Law of Causal Genesis presents a scheme of thought which is needed for the comprehension of all processes of happening or formation, whether cosmical, physical or mental. It is explained by twelve *Nidānas* or 'causes'. *Dassā* (adj. pl. cp. Skt.

dṛṣu)-those who have seen or understood (= *dassāvino*-C.). *Kamma-vipāka-kovidā* (adj. pl.)-those who understand the result of action of occupation. *Vattati* (Vedic *varṭate* fr. √ *vṛt*)-exists; goes on. *Nibandhanā* (adj.)-tied to, fettered, bound (= *baddhā*-C.). 'Āṇī'va-like the linch-pin. *Yāyato* (pr. p. of *yāyati*=*yāti* fr. √ *yā*)-moving on, rolling, qualifying *rathassa*. *Damena* (inst.)-by self-control, moderation.

14. GĀTHĀS OF GAYĀ-KASSAPA [Theragāthā].-These stanzas are ascribed to Gayā-Kassapa who was one of the three Kassapa brothers. They were born in a Brāhmaṇa family. They all renounced the world and became famous as leaders of three groups of Vedic ascetics with matted hair as their distinguishing mark (*upalakkhaṇa*). In other words, they were all Jaṭilas. They built hermitages, one in Uruvelā, one in Nadī and one on the Gayāsīsa (Skt. Gayāśīrṣa) mountain of the Gayā city. They were fire-worshippers and believers in the efficacy of bathing in sacred waters. On hearing the Buddha's sermon they joined his Order and subsequently became Arahants. In the stanzas of Gayā-Kassapa, the emphasis is given on internal bathing than external, on mental purity than bodily.

Gayāya (loc.)-at Gayā (in Bihar). The term *Gayāphaggu* signifies a festival for bathing in the holy waters of Gayā. This festival took place on the Uttara-phaggiṇi constellation of the month of Phagguṇa (March-April). Thus *Phaggu*, which was originally the name of a ceremonial bathing in Phagguṇa, lent its name to the river itself. According to Buddhaghosa, Gayā was then the name of the river, now called Phaggu (Skt. Phalgu). In the Buddha's time, the river was also called Nerañjarā (Skt. Nairāñjanā). *Pakutaṃ* (pp. of *pa*+√ *kṛ*, 'to do')-done. *Aññāsu jātisū*-in other births. *Pavāhemi* (caus., *pa*+√ *vah*+*e*+pers. 1st pers. sg.)-lit. I cause to be carried away; I wash away (*apanemi*, *vikkhālemi*-C.). *Taṃ 'danīdha pavāhemi*-I wash away that (sin) here and now. *Evaṃdittīhi pure ahuṃ*-I was formerly of such (wrong) view or opinion. *Subhāsitaṃ vācaṃ* (acc.)-well-spoken words. *Dhammattha-sahitaṃ padaṃ*-a motto consistent with the doctrine and its sense. *Tathaṃ* (adj. fr. *tathā*)-essential, real. *Yathāvakāṃ* (adj. fr. *yathāva*)-as is fit or proper (= *yathārahaṃ*-C.). *Yoniso* (abl., used as adverb)-lit. from its origin or source, i.e., thoroughly, wisely, properly. *Paccavekkhissāṃ* (*pati*+*ava*+√ *īkṣ*+aor. 1st pers. sg.)-I considered, contemplated, realised. *Niṇhātā* (adj., = *ni*+*nahātā*, cp. Skt. *niḥsnāta*)-cleansed (of all sins). *Payato* (pp. of *pa*+*yacchati* fr. √ *yam*)-restrained. *Suci* (adj.)-pure. *Suddhassa*-of the Pure One (as an epithet of the Buddha). *Oraso* (adj., fr. *ura*, Vedic *aurasa*)-lit. belonging to one's breast, i.e., 'own'. *Ogayha* (gerd., *ava*+√ *gāh*+*ya*)-having plunged into (= *anupavisitvā*-C.). *Aṭṭhaṅgikaṃ sotāṃ*-the Eightfold Stream (i.e., the Noble Eightfold Path). *Pavāhayiṃ* (caus. aor. of *pa*+√ *vah*)-I washed away. *Tisso vijjā*-three kinds of knowledge, namely, (1) knowledge of former existences, (2) knowledge of the rise and fall of other

beings according to the Law of Karma, and (3) knowledge of the complete destruction of one's sin. *Ajjhagamim* (aor. 1st. pers. sg. of *adhi+√gam*)-I obtained (= *paṭilabhim-C.*). *Kataṃ Buddhassa sāsanaṃ*-I have complied with the Buddha's order and teaching.

15. GĀTHĀS OF MĀLUṆKYĀPUTTA [Theragāthā].-These stanzas attributed to Māluṅkyāputta emphasise the need for "digging up the root of *Taṇhā*" ("Taṇhāya mūlaṃ khaṇatha). Here *Taṇhā* means 'thirst or craving for worldly possessions'. Māluṅkyāputta was born as the son of the assessor "(*agghāpanika*) of the king of Kosala. His mother was named Māluṅkyā and he became known by her name. When he came of age, he became a *Paribbājaka* ('Wandering ascetic'). Later, he heard the Buddha preach, joined the Order, and in due course became an Arahant. After attaining Arahantship he visited his home, when his kinsfolk entertained him with a great display of hospitality and tried to allure him back to household life. It was on this occasion that the Thera Māluṅkyāputta is said to have spoken these verses.

Pamattacārino (gen.)-of him who acts carelessly. *Māluvā* (f.)-a kind of (long) creeper. *Palavati* (Vedic *plavati* fr. *√plu*)-floats, swims; runs away (= *dhāvati-C.*). *Hurā huram*-from this life to the next life, from existence to existence. *Esā*-said to *Taṇhā*. *Sahati* (*√sah*, 'to prevail')-overcomes, conquers (= *abhibhavati-C.*). *Jammī* (adj., f. of *jamma*, Vedic *jalma*)-wretched, contemptible (qualifying *taṇhā*). *Loke visattikā* (*visatta+ikā*, *visatta* being pp. of *visajjati*)-attachment to the world (as a synonym of *taṇhā*). *Abhivaḍḍham* (pr. p. of *abhi+√vṛdh*)-increasing, growing. *Bīraṇa*-N. of a fragrant grass. *Duraccayaṃ*-difficult to overcome (= *durattikkamanīyaṃ-C.*). *Uda*-bindu-a drop of water. *Pokkharā* (abl.)-from a lotus-leaf (= *paduma-pattamkā-C.*). *Vo bhaddaṃ*-let there be your welfare (= *bhaddaṃ tumhākaṃ hotu-C.*). *Yāvanti ettha samāgatā*-as many as are assembled here. *Usīrattho va bīraṇaṃ*-as one wishing *Usīra* uproots the *Bīraṇa* creeper. The root of *Bīraṇa* is called *Usīra*. *Mā vo nalaṃ*'va etc.-Let not Māra destroy (lit. break) you repeatedly as does the stream a reed. *Karotha Buddha-vacanaṃ*-You act according to the Buddha's words. *Khaṇo vo mā upaccagā*-let not the (opportune) moment or the right time pass you by. *Khaṇātītā*-those who have missed the opportune moment or opportunity. *Samappitā* (pp. of *saṃ+appeti*)-allotted, consigned (= *nibbattā-C.*). *Pamādo rajo*-Carelessness is defilement. *Anupatito* (pp. of *anu+patati*)-lit. "befallen", i.e., affected with. *Pamādānupatito rajo*-Defilement means affected with carelessness. *Appamādena*-by earnestness. *Abbhe* (opt. 3rd pers. sg. of *abbahati*, Skt. *ābṛhati* fr. *ā+√bṛh*)-one should pull out (= *uddhareyya-C.*). *Sallam-attano*-the dart from his own heart.

16. GĀTHĀS OF JENTA PUROHITAPUTTA [Theragāthā].-Jenta (Skt. Jayanta) was the personal name of this Thera. He was born as the son of the chaplain (*purohita*) of the king of Kosala. So the epithet *Purohitaputta* ('the chaplain's

son') was added to his name in order to distinguish him from other persons of the same name. When he grew up, he became very proud of his birth, wealth and position. One day, he visited the Buddha and decided not to speak unless the Buddha should address him first. The Buddha, reading his thoughts, preached a sermon on the evils of pride. Having heard the Buddha preach, Jenta became a *Sotâpanna* ('Streamwinner'), entered the Order, and in due course won Arahantship. The stanzas, set forth here, are said to have been uttered by the Thera Jenta as the 'acknowledgment' of his attainment (*aññā*).

Bhoga-issariyena-because of wealth and influence. *Sanñhāna* (nt., fr. *sañ+*√*sthā*)-position. *Vaṇṇa-rūpena*-with beauty and appearance. *Mada-matto* (adj.)-lit. drunk with the intoxicating draught (of pride), i.e., elated with the pride of. *Atimāna-hato* (adj.)-spoilt by high opinion of my own self, destroyed by conceit. *Putthaddho* (adj., *pa+thaddho*)-(quite) stiff, stubborn. *Ussita-ddhajo* (adj.)-having the outward sign raised high, i.e., posing. *Garu-sammate* (adj.)-considered to be esteemed or honoured. *Māna-thaddho* (adj.)-stiff with pride. *Anādaro* (adj.)-disrespectful, discourteous. *Vināyakaṃ aggaṃ*-the foremost leader (with reference to the Buddha). *Sārathīnaṃ var'-uttamaṃ*-the most excellent among trainers or drivers (or mankind). *Tapanta-iva ādiccaṃ*-shining like the sun. *Purakkhataṃ* (pp. of *purakkharoti*, Vedic *puraskaroti*)-placed in front of, surrounded by (= *purato nisinnaṃ*, *parivārītaṃ*-C.). *Chaddetvā* (gerd., of *chaddeti*, Vedic *chardayati*)-having left behind, cast away, abandoned (= *pahāya*-C.). *Vipprasanna cetasā* (inst.)-with a heart full of satisfaction or happiness. *Omāno* (fr. *ava+māna*)-disregard, disrespect, contempt. *Pahīnā* (pp. of *pajahati*)-given up, abandoned. *Su-samūhatā* (pp. of *su+sañ+ūhanati*)-well removed, taken out completely. *Asmi-māno* ('*asmi*' + *māno*)-lit. the pride that says "I am so and so", i.e., pride of self, egotism. *Samucchinno* (pp. of *sañ+ucchindati*)-cut off, extirpated. *Sabbe māna-vidhā*-all kinds of pride.

17. GĀTHĀS OF BHADDA [Theragāthā].-These stanzas relate the circumstances that led to Bhadda's birth and ordination. Bhadda was born at Sāvattthi as the only child of his parents. Before his conception took place his parents had gone to the Buddha and had told him that if they had a son, they would give him to the Buddha as his attendant. When Bhadda was seven years old, they handed him over to the Buddha, in fulfilment of their promise. The Buddha asked Ānanda to take him into the Order. So Ānanda initiated Bhadda who practised contemplation and became an Arahant the same night. The Buddha knew what had happened, and he called to him, saying "Come, Bhadda". This was Bhadda's ordination.

Bahūhi vata-cariyāhi-by observance of many vows or rites. *Laddho* (pp. √ *labh+ta*)-was obtained, gotten. *Āyācanāhi*-by prayers (to gods). *Attha-kāmā* (adj. pl.)-well-wishers. *Hitesino* (adj. pl. of *hitesin*)-those desiring (my) welfare. *Upaṇāmayuṃ* (caus. aor. 3rd pers. pl. of *upa+namati*)-handed over. *Kicchā*

laddho-was obtained with difficulty. *Sukkhumālo* (adj., Skt. *su-kumāra*)-tender, delicate; soft. *Sukh'edhito* (fr. *edhati*)-grown up with comfort (= *sukha-samvaddhito*-C.). *Paṭiggayha* (gerd. of *paṭi+gaṇhāti*)-having accepted. *Khippaṃ* (adv. Skt. *ksipra*)-quickly. *Hessaty-ājāniyo* (= *hessati+ājāniyo*)-(this boy) shall be a thorough-bred of distinguished man (in my religion). *Anoggatasmiṃ suri'asmiṃ* (loc. absl.)-when the sun has not yet risen, i.e., before dawn (= *suriye anattamaṃ gate yeva*-C.). *Vimucci* (aor. 3rd pers. sg. of *vi+mucati*, Pass. of *nuñcati*)-was released, was free (of passion), was emancipated. *Me* (= *mama*)-my. *Niraṃkatvā* (gerd. of *niraṃkaroti*, Skt. *nirākaroti* fr. *nis+ā+√kr*)-having ascertained, known. *Paṭisallāna* (fr. *paṭi+saṃ+√lī*)-retirement for the purpose of meditation, solitude, seclusion. *Vuṭṭhito* (pp. of *vuṭṭhahati*)-aroused, coming back from. *Upasampadā* (fr. *upa+saṃ+√pad*)-the taking up of ordination or Bhikkhuship. *Tisso vijjā*-the threefold knowledge. *Dhamma-sudhammatā*-excellency of the doctrine (of the Buddha).

18. GĀTHĀS OF SUNĪTA [Theragāthā].-These stanzas narrate the circumstances that led Sunīta, a road-sweeper, to join the Buddha's Order and attain Arahantship. Sunīta belonged to a family of flower-scavengers in Rājagaha. One day, as he was sweeping a road and collecting the scraps in his basket, the Buddha, followed by the company of Bhikkhus, entered Rājagaha for begging alms and reached the spot. Seeing the Buddha, Sunīta was filled with awe, and finding no place to hide in on the road, he stood stiffly against a wall. The Buddha approached him and asked if he would like to be a monk. When he expressed his willingness, the Buddha invited him to join the Order, took him to the monastery, and taught him a subject of meditation, by which he won Arahantship. Thereafter many men and gods came to pay homage to him, and he is said to have expressed the whole matter in these verses.

Appa-bhojano (adj.)-one having little or scanty food. *Pupphachaddako*-a remover of (withered) flowers, wreaths, etc. thrown aside. This was a 'low' hereditary occupation, including cleaning of roads, privies, etc. and removing of rubbishes. *Jigucchito* (pp. of *jigucchati*, Desid. of *√gup*)-shunned, avoided. *Paribhūto* (pp. of *paribhavati*)-treated with contempt, despised (= *avaññāto*-C.). *Māgadadhānaṃ pur'uttame*-in the excellent city (i.e., the capital) of the Magadha country, i.e., in Rājagaha. *Nikkhipitvāna* (gerd., *ni+√krīp+tvāna*)-laying aside. *Byābhaṇḍiṇi* (f. acc.)-a pole for carrying burdens. *Āyāciṃ* (*ā+√yāc*+aor. 1st pers. st.)-I prayed to. *Kāruṇiko* (adj. fr. *karuṇā*)-merciful, kind. *Sabbalokānukampako* (adj.)-compassionate to all mankind. *Atandito* (adj.)-active, keen, unweary. *Rattiyā paṭhamaṃ yāmaṃ*-in the first watch of the night. *Pubba-jātiṃ* (acc.)-the former birth or existence. *Dibba-cakkhuṃ* (nt.)-the divine eye. *Visodhitaṃ*-was clarified. *Tamo-khandhaṃ* (acc.)-mass of darkness, i.e., all that is comprised under darkness or ignorance. *Padālayiṃ* (*pa+√dal*+aor. 1st pers. sg.)-I broke down, destroyed. *Ratyā* (= *rattiyā*)-of the night. *Vivasane* (nt. loc.

fr. *vi+√vas*, 'to shine')-lit. 'when (the night) was getting light, i.e., at dawn. *Ratyā vivasane suriyass' uggamanam pati*-at the end of night, towards sunrise. This is an old phrase in Pali. *Pañjali* (adj., pl., fr. *pa+añjali*, Skt. *prāñjali*)-with (their) clasped hands. *Purisājañña* (also as *ājāneyya*, or *ājāniya*)-one who is nobly born of men, a through-bred or remarkable man. *Āsavā* (pl. fr. *ā+√sru*, 'to flow', corresponding to Skt. *āsrava*; note that the word *āsrava* is a wrong Sanskritisation of the Pali *āsava*)-lit. 'those which flow'; those which intoxicate the mind, so that it cannot rise to higher things; mental corruptions or depravities. *Dakkhiṇeyyo*-worthy of gifts. *Sitaṃ* (pp. of *√smi*, cp. Skt. *smitam*)-a smile. *Pātu* (indecl. cp. Vedic *prāduḥ*)+*karitvāna* (gerd., of *√kr*)-making appear, revealing; *sitaṃ pātu-karitvāna* is a phrase and means 'smiling'. *Imam-atthaṃ abhāsatha*-he spoke to this effect.

19. GĀTHĀS OF NANDUTTARĀ [Therīgāthā].-These verses present a sort of auto-biographical account of a learned and distinguished Therī named Nanduttarā. She was born in a Brāhmaṇa family of Kammāsadamma, a town in the Kuru country. At first she entered the Order of the Nigaṇṭhas. As a renowned speaker, she travelled about India. In course of her wandering she met Mahā-Moggallāna, and in debate was defeated by him. Acting on his advice, she joined the Buddha's Order, and soon after attained Arahantship.

Nadī-titthāni (acc.)-landing places used for bathing purpose in a river. *Oruhāmi* (fr. *ava+√ruh*)-I used to go down, descend (= *otarāmi*-C.). *Bahūvata-samādānā* (adj.)-one who has undertaken many rites or observances. *Aḍḍhaṃ sisassa*-one-half of (my) head. *Olikim* (*ava+√likh*+aor. 1st pers. sg.)-I shaved off (= *muḍḍemi*-C.). *Chamāya* (f. loc. fr. *√kṣam*, 'to endure')-on the earth (*bhūmiyā*-C.). *Seyyaṃ kappemi*-I used to lie down (= *sayāmi*-C.). *Nahāpan'-ucchādanehi*-by bathing, massage and anointing the body with perfumes. *Upakāsim* (aor. 1st. pers. sg. of *upa+karoti*)-I served, supported, ministered (= *santappesiṃ*-C.). *Kāma-rāgena*-by lust of sensual pleasures. *Additā* (f. Skt. *arditā*, pp. of *ardayati*, caus. of *ardati*)-oppressed (= *aṭṭitā*, *upaddutā*-C.). *Saddhaṃ labhitvāna*-having taken faith. *Yathā-bhūtaṃ*-as it really is. *Samūhato* (pp. of *saṃ+ūhanati*)-taken out, removed. *Sabbe bhavā*-all states of existence, all forms of life (present and future). *Samucchinā* (pp. of *saṃ+ucchindati*)-cut off, extirpated, abolished. *Patthanā* (f. Skt. *prārthanā* fr. *pra+√arth*)-prayer, aspiration, yearning. *Sabba-yoga-visaṃyuttā* (adj.)-detached from all bonds or attachments (to the world and its lusts). *Santiṃ pāpuṇiṃ*-I won peace. *Cetaso* (gen. of *ceto*, Skt. *cetas*)-of the heart.

20. GĀTHĀS OF SAKULĀ [Therīgāthā].-These stanzas embody the religious experience of the Bhikkhunī Sakulā who belonged to a Brāhmaṇa family of Sāvātthi. She assisted at the Buddha's acceptance of the gift of Jetavana and became a believer. Later on, she, convinced by the preaching of an Arahant monk, entered the Order. Having developed insight, she won Arahantship.

Afterwards the Buddha declared her the foremost among Bhikkhunīs who won the divine vision (*dibbacakkhu*). She then, reflecting on her gain, expressed her joy in the words which are given here in verses.

Pada-accutaṃ (= *accutaṃ padaṃ*)-lit. the immoveable state, i.e., the eternal state (as an epithet of Nibbāna). *Dhaññaṃ* (Skt. *dānya*)-lit. corn, grain; hence a store of grain. *Chaddiya* (gerd. of √ *chaddeti*, Vedic *chardayati*)-having abandoned. *Chedāpayitvāna* (caus. gerd. of √ *chid*)-having caused to be cut off. *Bhāventi* (f., pr. p. of *bhāveti*, caus. of *bhavati* fr. √ *bhū*)-cultivating, developing (by means of thought and meditation). *Añjasam* (adj.)-straight, direct (qualifying *maggaṃ*). *Pahāsim* (*pa*+√ *hā*+aor. 1st pers. sg.)-I gave up. *Rāgadosaṇ-ca* (acc.)-lust and ill-will. *Tadekaṭṭhe ca āsave* (acc. pl.)-and corruptions based on the same. For notes on *Āsava*. *Bhikkhunī upasampajja*-being ordained as a Bhikkhunī, i.e., being admitted to the Order. *Anussariṃ* (*anu*+√ *smṛ*+aor. 1st pers. sg.)-I remembered, recollected. *Visodhitam* (pp. of *visodeti*, caus. of *visujjhati*)-purified. *Vimalam* (adj.)-stainless, clear. *Sādhu* (adv.)-well, thoroughly. *Samkhāre* (acc. pl.)-the aggregates or essentials of anything, essential requisites for act, speech and thought. *Parato disvā*-lit. having seen as others, i.e., as not-self, as without an ego (= *anattato*-C.). *Hetu-jāte* (adj.)-being the cause (qualifying *saṃkhāre*). *Palokine* (adj., fr. *pa*+√ *ruj*, 'to break')-having the nature of breaking up or destruction (= *palujjana-sabhāve*-C.), (qualifying *saṃkhāre*). *Sīti-bhūt'amhi*-I am cooled, tranquilised, dispassionate. *Nibbutā* (f., pp. of *ni*+√ *vr+ta*)-lit. extinguished, quenched; fig. appeased, desireless.

21. GĀTHĀS OF PĀTĀCĀRĀ [Therīgāthā].-These stanzas contain the solitary reflections of the Therī Pātācārā. She was declared by the Buddha as the best among nuns who knew the *Vinaya*, or rules of conduct and discipline. The story of her early life was a most pathetic one. She was the daughter of a banker of Sāvattthi. She, being grown up, formed an intimacy with a servant of her house. When her parents wished to give her in marriage to a youth of her own rank, she ran away with her lover and lived in a hamlet. When she was coming back to Sāvattthi to see her parents, she accidentally lost her husband and two children on the way. When she reached Sāvattthi, she learnt that the house in which her parents and brother lived, had fallen on them last night, and that they had been burnt on one pyre. Mad with grief, she wandered about, and her skirt-cloth fell from her. People drove her from their doors, till one day she arrived at Jetavana, where the Buddha was then preaching. A man threw on her his outer robe, and she, wearing it, drew near to the Buddha and worshipped at his feet. She told him her story, and the Buddha spoke to her words of consolation. When he had taught her the Truth, she became a *Sotāpanna* and asked for ordination. She was then admitted to the Order. One day, while washing her feet, she noticed how the water trickled,

sometimes only a short distance, sometimes farther, and sometimes yet farther. Taking this as her basis of thought, she pondered : ‘‘Even so do mortals die, either in childhood, or in middle age, or in old age’’. Thus she won Arahantship. Later, she won the distinction of a great teacher, and many women, stricken with grief, sought her consolation and guidance.

Naṅgalehi (cp. Vedic *lāṅgala*)-with ploughs. *Kasaṃ* (pr. p. of *kasati* fr. $\sqrt{kṛṣ}$)-ploughing. *Pavapaṃ* (pr. p. of *pa+vapati*)-sowing out. *Chamā* (f. inst. for loc., Vedic *kṣamā* fr. $\sqrt{kṣam}$)-on the ground, to the ground (= *chamāyaṃ*-C.). *Vindanti* (fr. \sqrt{vind})-(they) find, possess, enjoy (= *paṭilabhanti*-C.). *Kimahaṃ*-why I? *Sāsana-kārikā* (adj. f.)-complying with the order and teaching (of the Master). *Nādhigacchāmi* (= *na+adhigacchāmi*)-I cannot acquire or attain. *Akusīṭā* (adj. f.)-alert, mindful, careful. *Anuddhatā* (adj. f.)-not proud, not puffed up. *Pakkhālayitvāna* (gerd. of *pakkhāleti*, caus. of *pa+√kṣal*)-having washed. *Udakesu karom’ ahaṃ* etc.-The Commentary runs thus : ‘‘ahaṃ pāda dhovanā pāda-pakkhālana-hetu ‘va tikkhattum āsittesu udakesu thalato ninnam-āgatam pādodakam disvā nimittam karomi’’. *Udakesu* (loc. abs.)-when the waters (were poured out thrice). *Pādodakam* (acc.)-water for the feet. *Samādhemi* (fr. *saṃ+ā+√dah*)-I concentrate (my thought). *Assaṃ bhadraṃ va jāniyaṃ*-as one trains a shors of noble breed. *Dīpaṃ gahetvā*-having taken a lamp. *Seyyaṃ* (f. acc., Skt. *śayyām*)-bed. *Mañcakamhi* (loc.)-on (my) couch or bedsted. *Upāvisiṃ* (aor. 1st pers. sg. of *upa+ā+visati*)-I went near and sat down (= *sanike gantvā nisīdiṃ*-C.). *Sūciṃ* (f. acc.)-a bolting pin (= *aggaḷa-sūciṃ*-C.). *Vaṭṭiṃ* (f. acc., cp. Skt. *vartī*)-wick (of the lamp). *Okassayāmi* (caus. of *ava+kassāmi*)-I pull out, I draw out (= *ākaddhemi*-C.). *Padīpass’-eva nibbānaṃ*-like the going out of a lamp. *Vimokkho*-emancipation, release (from luste). *Ahu* ($\sqrt{hū}$ +aor. 3rd pers. sg. cp. Skt. *abhūt*)-there was.

22. GĀTHĀS OF MAHĀPAJĀPATĪ GOTAMĪ [Therīgāthā].-Tradition ascribes these stanzas to Mahāpajāpatī Gotamī who was the younger sister of Mahāmāyā, the mother of Gotama Buddha. They were the two daughters of Suppabuddha of Devadaha. Thus to the Buddha she was both an aunt and a step-mother. It was she who brought him up on the death of Mahāmāyā, bestowing upon him all the affections of a mother. She loved him even more than her own son Nanda. Again, it was she who, after the death of her husband, led the Sākya ladies who sought admission into the Buddha’s Order. She was placed by the Buddha at the head of those Bhikkhunīs who had ‘experience’ (*rattaññūnaṃ*). Her epithet, *Mahāpajāpatī* (Skt. *Mahāprajāvatī*), may be taken to correspond to the English expression ‘‘Great Matron’’. The stanzas ascribed to her are permeated with the feeling of a personal character. They bear testimony to the great benefit derived by herself and the world at large from the Buddha’s teachings and guidance. In them, she speaks highly of her sister Māyā who had given birth to Gotama Buddha. In the third stanza, she tells us how she,

not having known the Truth, passed through different existences, appearing in different domestic relations as mother, as son, as father, as brother, or as grandmother (*ayyikā*).

Dukkā (abl.) *pamocesi* (caus. aor. of *pa+muñcati*)-set (me) free from suffering. *Pariññātāṃ* (pp. of *pari+jānāti*)-well understood, thoroughly known. *Hetu-taṇhā*-craving, the cause. *Visositā* (pp. of caus. of *vi+sussati*, Vedic *śuśyati*, Vedic *śuśyati* fr. $\sqrt{śuś}$)-caused to be dried up, withered. *Ariy'atthaṅgiko maggo*-the Noble Eightfold Path. *Nirodho* (= *nibbāna*)-extinction or cessation (of the causes of life). *Phusito* (pp. of *phusati* fr. $\sqrt{sprś}$)-lit. 'touched'; fig. reached, attained. *Yathā-bhuccaṃ* (= *yathā-bhūtaṃ*)-in reality, really, definitely. *Ajānantī* (f. pr. p. of *a+jānāti*)-not having known. *Anibbisaṃ* (pr. p. of *a+ni+√vis*, 'to enter into')-not finding, not knowing (= *avindantī*-C.). *Me* (= *mayā*)-by me. *Samussayo* (fr. *saṃ+ud+√śri*)-lit. an accumulation (of the five factors), i.e., the body. *Vikkhīṇo* (pp. of *vi+khīyati*)-totally destroyed, finished. *Jāti-saṃsāro*-passing through rebirths, transmigration. *Arddha-viriye* (adj., acc. pl.)-strenuous, energetic. *Pahitatte* (adj., acc. pl. of *pahita+atta*)-of resolute will (= *nibbānaṃ pesitacitte*-C.). *Dalha-parakkame* (adj., acc. pl.)-of strong effort. *Atthāya* (dat.)-for the welfare of. *Tunna* (pp. of *tudati*)-struck; *byādhi-maraṇatunnānaṃ*-of those who are struck of afflicted with sickness and death. *Dukkha-kkhandhaṃ*-lit. 'mass of suffering'; the aggregate of suffering, all that is called pain or suffering. *Vyapānudi* (aor. 3rd pers. sg. of *vi+apa+nudati*)-drove away.

23. GĀTHĀS OF ANOPAMĀ [Therīgāthā].-These stanzas are ascribed to the Therī Anopamā ('the Peerless'). There is throughout a personal note in these stanzas. The Therī introduces herself as the daughter of Majjha, the Treasurer of Sāketa. When she grew up, all princes and sons of bankers sought her hand with very rich gifts, but she was reluctant to marry. She heard the Buddha preach and, meditating on his sermon, she attained the Third Fruit (*tatiyaṃ phalaṃ*) of the Path i.e., the fruition stage of an Anāgāmin. Subsequently, she joined the Buddha's Order and within a week thereafter she became an Arahant.

Bahuvitte (adj.)-having much wealth. *Mahaddhane* (adj.)- having great treasures. *Vaṇṇa-rūpeṇa sampannā* (adj.)-endowed with beautiful colour and appearance, i.e. lovely. *Attajā* (f. Skt. *ātmajā*)-lit. 'born from oneself', i.e. one's own born. *Patthitā* (f., pp. of *pa+√arth+tā*)-wished for, desired. *Gijjhītā* (f., pp. of *gijjhāti*, Skt. *grdhyati*, fr. \sqrt{grdh} , 'to greedy')-coveted. *Pitu* (gen.)-to (my) father (= *pitu santike*-C.). *Pesayi* (*pa+√iṣ*+aor. 3rd pers. sg.)-(one of them) sent; here the verb is used impersonally. *Yattakaṃ* (adv.)-as much as. *Tulitā* (f. pp. of \sqrt{tul} , 'to weigh')-weighed, measured. *Tuyhaṃ* (gen. sg. Skt. *tubhyam*)-your. *Tato* (abl.)-from this (or, that). *Atthaṅgaṇaṃ*-eight times. *Dassaṃ* (an optional form of *dassāmi*, $\sqrt{dā}$ +fut. 1st pers. sg.)-I will give. *Hiraññaṃ* (Skt. *hīraṇyam*)-gold. *Ratanāni* (Skt. *ratnāni*)-gems, jewels. *Sāhaṃ* (*sā+ahaṃ*)-the

very I. *Lokajettṭham* (adj.)-the foremost of the world (as an epithet of the Buddha). *Anuttaram* (adj.)-lit. without a superior, second to none; incomparable. *Upāvisim* (*upa+ā+√viś+aor.* 1st pers. sg.)-I went near and sat down. *Adesesi* (caus. of *√diś+aor.* 3rd pers. sg.)-(he) preached, taught. *Anukampāya* (inst.)-with compassion. *Nisinnā* (f. pp. of *ni+√sad+na*)-seated. *Phusayim* (*√sprś (=√phus)+aor.* 1st pers. sg.)-lit. I touched, i.e., I reached or attained. *Tato* (abl.)-after this; afterwards. *Chetvāna* (gerd., *√chid+tvāna*)-having cut off. *Pabbajim* (*pa+√vraj+aor.* 1st pers. sg.) *anagāriyam* (acc.)-I went forth into the homeless state, I left (the wordly life) and became an ascetic, i.e., I renounced the world. *Yato* (adl.)-since. *Visositā* (f., caus. pp. of *vi+√śuṣ*, 'to dry up')-caused to be dried up, destroyed.

24. NIMIRĀJA-CARIYĀ [*Cariyā-Piṭaka*].-The story of King Nimi illustrates how the Bodhisatta practised the virtue of charity (*dānapāramī*) in one of his previous existence. Here the poem simply repeats in verse the facts about Nimi which are narrated in prose in the *Makhādeva-Jātaka* (J. No. 9) and the *Nimi-Jātaka* (J. No. 541). The word *Cariyā* means 'conduct', 'a good procedure of life'. It also means 'effort' for the fulfilment of certain ends, of certain virtues. It has a variant *Cariya*, which is the same word as *Carita*. The ends of *Cariyā* in the case of a Bodhisatta are enumerated as three; doing good to oneself, doing good to one's people, and doing good to all. The virtues to be fulfilled by a Bodhisatta are technically called *Buddhakarā* (or, *Buddha-kārakā*) *dhammā* which are the same as *Pāramī* or *Pāramitā*. In Pali texts they are enumerated as ten. In other Buddhist works, they are said to be six. For a discussion on this point, see *Introduction to the Cariyā-Piṭaka Commentary*, edited by D.L. Barua (P.T.S., 1939).

Mithilāyam (loc.)-in Mithilā, the capital of the Videha country. *Kusal'-atthiko* (adj.)-wishing merit for oneself as well as for others (= *attano ca paresaṇ-ca puññatthiko*-C.). *Māpayitvāna* (caus. gerd. of *√mā*, 'to build')-having caused to be built (*kārāpetvā*-C.). *Catu-sālam*-a square formed by four houses (= *catūsu sambandhasālam*-C.). *Catum mukhaṃ* (adj.)-having four doors or gates in the four directions (*catūsu disāsu catūhi dvārehi yuttaṃ*-C.). *Pavattesiṃ* (caus. aor. of *pavattati* fr. *pa+√vrt*, 'to proceed')-I bestowed, gave; *dānaṃ*-a gift. *Miga-pakkhi-nara-nārīnaṃ* (dat.)-to beasts, birds, men and women. *Acchādanaṃ* (nt.)-covering, clothing. *Sayanaṃ* (nt.)-bed (including seat), couch (*āsanam-pi c'ettha sayana-gaṇaṇe' eva gahitaṇ-ti daṭṭhabbaṃ*-C.). *Abbhocchinnaṃ* (pp. of *a+vi+ava+chindati*)-not cut off, uninterrupted, continuous (= *avicchinnaṃ*-C.). *Upagato* (pp. of *upa+gacchati*)-gone or come to. *Ārādhaniyaṃ* (fr. *ā+√rādh+anīya*)-what should be served or attended (= *yathā so ārādhito hoti evaṃ ārādhanam-eva*-C.). *Sabba-bhave*-in all existences. *Bodhiyaṃ*-lit. that which arises from enlightenment, i.e., Omniscience (= *sabbaññuta-ñānaṃ*-C.). *Tappetvā* (caus. gerd. of *tappati*, Skt. *trpyate*)-having satisfied, entertained.

25. KAPIRĀJA-CARIYĀ [Cariyā-Piṭaka].-The allusions in the poem are to be understood from the *Vānarinda-Jātaka* (F. No. 57). The mode of narration of the story is changed with a view to adapting it to its new purpose, namely, the illustration of how the Bodhisatta practised the virtue of truthfulness (*sacca-pāramī*), and frustrated an evil design of a crocodile by the presence of mind.

Darī-saye (loc.)-in a lair in a cleft or a hole (*darībhāge*-C.). *Sumsumārena* (cp. Skt. *śiśumāra*, lit. 'child-killing')-by a crocodile. *Okāse*-in an open space, i.e., on a stone-slab (*piṭṭhipāsāṇa-padese*-C.). *Orā* (abl.)-from this side, i.e., the other bank where I then lived (*tadā mama vasana-tṭhānabhūtaṃ nadiyā paraṭīraṃ*-C.). *Acchi* (aor. 3rd pers. sg. of *acchati*, Vedic *āsyati* fr. √ *ās*, 'to stay')-he sat down, stayed (*nisīdi*-C.). *Sattu-vadhako* (Vedic *śatru-vadhaka*)-one who is an enemy and a killer (*sattubhūto vadhako*-C.). *Kumbhīla* (Skt. *kumbhīra*)-a crocodile. *Rudda-dassano* (adj.)-fierce-looking (*bhaya-janaka dassano*-C.). *Aśaṃsi* (aor. 3rd pers. sg. of *saṃsati*, Vedic *saṃsati*)-declared, told (*abhāsi*-C.). *Akkamma* (gerd. *ā+√kram+ya*)-treading upon. *Paṭiṭṭhahiṃ* (aor. 1st pers. sg. of *pati+√sthā*)-I stood firmly. *Yathāvācam*-according to (my) word.

26. DĀNĀNISAMSAṂ [Buddhavaṃsa Commentary].-These stanzas stress the importance of *Dāna* or charity, which constitutes a meritorious act (*puñña*) and heads the list of human virtues. *Ānisaṃsa* is a Pali form of Sanskrit *anuśaṃsa*, meaning 'praise, merit, advantage'.

Nidānaṃ (nt.)-ground, source, cause. *Matam* (pp. of *maññati*)-thought, understood, considered. *Dibbānaṃ* (gen.)-of divine existences. *Sopānaṃ*-staircase. *Paṭiṭṭhā* (f. fr. *pari+√sthā*)-foundation, support, help. *Tānaṃ* (Vedic *trānaṃ*)-shelter, protection, refuge (almost synonymous with *saraṇa*, *leṇa*, *dīpa* and *abhaya*). *Bandhu-parāyanaṃ*-a support to the relatives. *Adhipannānaṃ* (gen. pl. fr. pp. of *adhi+√pad*)-of those who have gone into or are affected with. *Paramā gati*-the perfect behaviour. *Nittharaṇ'-aṭṭhena* (Skt. *nistaraṇātthe*)-for getting across, overcoming. *Dīpitaṃ* (pp. of *dīpeti*)-explained. *Bhayā* (abl.)-from fear. *Durāsada'-aṭṭhena*-in the sense of 'hard to get at', 'difficult to attack or conquer'. *Āsiviso*-a snake. *Lobha-malādīhi anupalitthato*-because (it is) unstained by the dirt of greed and the like. *Avassayo* (fr. *ava+ā+√śri*)-shelter, protection. *Paṭipajjatha* (*pati+√pad+* imper. 2nd pers. pl.)-you follow, practise, be intent on. *Kiriyājjhāsayena*-in action and wish. *Matimā* (adj.)-intelligent, wise (*paṇḍitā*-C.). *Idha loke* (= *iha loke*)-in this world. *Dāna-sambhavaṃ* (adj.)-originated or resulting from gifts; said of *sampattiṃ*-lit. attainment, fig. happiness. *Na dajjā* (an optional form of *dadeyya*)-should not give. *Sukha-sandānaṃ*-that which binds with happiness. *Citta-ppamodanaṃ*-that which delights the heart. *Accharā* (f. pl. cp. Vedic *apsaras*)-celestial nymphs. *Su-cīraṃ kālaṃ*-a very long time. *Nandana*-N. of an excellent and beautiful pleasure-

resort in heaven. *Sure-nandane* (adj., loc. sg.)-in that which gives delight to the gods.

27. *SĪLĀNISAMSA* [Buddhavaṃsa Commentary].-The stanzas bring out the importance of *Sīla* or moral life, which is regarded as *paṭiṭṭhā* or the foundation of the Buddha's Order, the stepping stone to higher life and the gateway to the city of Nibbāna. In stanza 8, we have an allusion to the popular practice of having purificatory baths in sacred rivers, of which only seven are mentioned here as prototypes of the rest. The seven are; Gaṅgā (the Ganges), Yamunā (the Jumnā), Sarabhū (the Sarajū), Sarassatī (the Sarawati), Aciravatī (the Rapti). Mahī (the Mahī), and Mahānadī (probably, the Mahānadī of Orissa). The literary convention of representing Aryanised India by seven rivers was established as early as the Buddha's time (see the *Vatthūpama-Sutta* of the Majjhima-Nikāya). The city of Ayodhyā was situated on the bank of the Sarajū, and that of Srāvastī (Pali Sāvattī) on the bank of the Aciravatī. The word *ānisamsa*, which is derived from √*śams*, 'to praise', means 'praise, merit, advantage'.

Sukhānaṃ paramaṃ nidānaṃ-the best source of pleasures. *Sīlī* (adj. fr. *sīla*)-having a good character. *Tidivam* (acc. Skt. *tridivam*)-heaven. *Payāti* (fr. *pa*+√*yā*)-goes forward, proceeds. *Upagatassa* (gen. of pp. of *upa*+*gacchati*)-of him who has undergone or come under. *Tāṇaṃ-ca* etc. *Guṇānaṃ paramā paṭiṭṭhā*-the most excellent basis of virtues. *Dharā* (f. fr. √*dhr*, 'to hold')-N. of the Earth (= *vasu-dharā*, or *vasun-dharā*). *Thāvara-jaṅgamānaṃ* (acc.)-the immovable and the movable creation. *Kira* (adv., Vedic *kila*)-really, trully, surely. *Kalyāṇaṃ* (adj.)-(morally) good. *Ariya-vuttisamācāro*-the practice of the Ariyan mode of living. *Yatino* (nom. pl. of *yati*, Vedic *yati* fr. √*yam*, 'to lead')-said of Buddhist monks. *Anu-vāte ca paṭi-vāte ca vāyati*-blows in the direction of the wind and against the wind. *Mallikā*-the jasmine (flowers). *Sātaṃ* (gen. of *santo*)-of a good man. *Sappuriso* (= *sat*+*puriso*, Skt. *satpuruṣa*)-a good or worthy man. *Uppalaṃ* (Skt. *utpalam*)-the blue lotus. *Vassikī* (f.)-a variety of jasmine, said to be the most fragrant of all flowers. *Gandha-jātānaṃ* (gen. pl. of *gandhajātaṃ*)-lit. of those "consisting of smell", i.e. of (these) odours, perfumes. *Ninna-gā* (adj. f.)-running down, flowing downward (= *ninnagatā*). *Na sakkhuṇanti* (fr. √*śak*)-are not able. *Visodhetuṃ* (caus. inf. of *visujjhati*)-to clean, purify, sanctify. *Sa-jaladā vātā*-winds with rain-cloud (lit. "giving water"). *Haricandanaṃ*-a kind of yellow sandal, famous as a cool unguent. *Hārā* (nom. pl.)-strings of pearls, etc. *Maṇayo* (nom. pl. of *maṇi*)-gems, precious stones. *Candakiraṇ'*-*ankurā*-those (medicinal herbs) which sprout in moon-light. *Samayanti* (Skt. *samyanti* fr. √*śam*, also Pali *sammanti*)-allay; ease. *Sattānaṃ pariḷāhaṃ*-the pain (lit. buring) of living beings. *Su-rakkhitaṃ*-(though) taken proper care of, well protected. *Attānuvād-ādibhayaṃ*-fear of blame and the like to onself. *Viddhaṃsayati* (caus., of *vi*+*dhamṣati*)-destroys.

Sātuṃ (nt.)-pleasure, joy. *Sīlavato* (gen.)-of a virtuous man. *Saggārohaṇa-sopānaṃ*-the staircase leading to heaven (something like Jacob's ladder). *Guṇānaṃ mūla-bhūtassa, dosānaṃ bala-ghātino sīlassa*-of the moral life which is the root of good qualities and destroys the force of corruptions.

28. *METTĀNISAMSAM* [Jātaka].-These stanzas are taken from the *Mūgapakkha-Jātaka* (Fausböll, No. 538). They deal with the advantage of *Mettā* or Friendliness, which is given much importance in Buddhism for a lofty behaviour of the human mind (*Brahma-vihāra*).

Pahūta-bhakkho (adj.)-lit. 'eating much', i.e., one who gets sufficient or abundant food. *Vippavuttho* (pp. of *vi+pa+vasati*)-absent, gone out. *Sakā gharā* (abl.)-from his own home. *Upajīvanti*-live on, are supported by. *Yo mittānaṃ na dūbhati* (cp. Skt. √ *druh*, 'to deceive')-he who does not injure or betray his friends (= *na dussati*-C.). *Na pasahanti* (fr. *pa+√sah*)-cannot use force, oppress, overcome. *Nātimaññati* (= *na+atimaññati*, Skt. *atimanyate* fr. *ati+√man*)-does not despise, neglect. *Tarati* (√ *tar*)-lit. gets through, passes over; fig. gets beyond, overcomes. *Eti* (fr. √ *i*)-goes or comes. *Paṭinandito* (pp., *paṭi+√nand+ta*)-greeted, welcomed. *Sakkatvā* (gerd. of *sakkaroti*)-having honoured. *Sakkato* (pp. of *sakkaroti*)-honoured, duly attended. *Garu* (Vedic *guru*)-esteemed, important. *Sagāravo* (adj.)-a respectful person. *Bhato* (pp. of √ *bhr*, 'to bear')-full of. *Vandako* (adj. fr. √ *vand*)-disposed to veneration. *Paṭivandanam* (acc.)-respect or veneration in return. *Pappoti* (a contracted form of *pāpuṇāti*, Skt. *prāpnoti* fr. *pra+√āp*)-obtains, gets, attains. *Siriyā* (f. inst.)-by glory, majesty, prosperity. *Ajahito* (pp. of *a+jahāti* fr. √ *hā*)-not abandoned, given up. *Pajāyanti* (= *pa+jāyanti* fr. √ *jan*)-are born considerably. *Vuttaṃ* (pp. of *vapati*)-what is sown. *Virūhati* (= *vi+rūhati* fr. √ *ruh*)-grows much. *Puttānaṃ phalaṃ*-the profit of (his) sons. *Asnāti* (Skt. *āśnāti*; the regular Pali forms are *asati* and *asanāti*)-eats, enjoys. *Darīto* (f. abl.)-from a cleavage, cleft. *Cuto* (pp. of *cavati*; Skt. *cyuta*)-shifted, fallen. *Paṭiṭṭhaṃ* (f. acc. of *paṭiṭṭhā* fr. *paṭi+√sthā*) *labhati*-gets a support. *Virūḷha-mūla-santānaṃ* (fr. *saṃ+√tan*)-that which has spread out with grown up roots (said of the banyan tree). *Māluto* (Vedic *māruta*)-wind, air.

29. *PAṬHAMA-DHAMMASAṂGĪTĪ* [Mahāvamsa].-The earliest known account of the first Buddhist Council is to be found in the *Vinaya-Cullavagga*, ch. XI. For further information on the subject, the *Dīpavaṃsa* and the *Mahāvastu* as the introductory section of Buddhaghosa's *Sumaṅgalavilāsinī* and *Samantapāsādikā* should be consulted. *Dhamma* (Doctrine) and *Vinaya* (Discipline) were the two broad divisions under which the traditional teachings of the Buddha and his immediate disciples were at first collected. The Theras of the First Buddhist Council are known to have discriminated nine types of the Buddha's teachings (*navariṃgaṃ Satthu-sāsanaṃ*) according to their composition. The Council became otherwise known as *Pañcasatika*, because it was attended by

the five hundred chosen Theras. For other accounts, see Kern's *Manual of Indian Buddhism*.

Kusinārāyaṃ (f. loc.)-to Kusinārā. It was the capital of the Mallas, where the Buddha attained his *Parinibbāna*. *Yamaka-sālānaṃ antare vare*-in the excellent space in between the twin Sāl-trees. *Vesākha-puṇṇamāyaṃ*-on the full-moon day of the month of Vaiśākha. *So dīpo lokassa*-the Light of the world (said of Gotama Buddha). *Mahākassapa*-He was one of the Buddha's most eminent disciples. He was born in a Brāhmaṇa family of Magadha. He reached Kusinārā on the seventh day after the Buddha's death and joined the funeral ceremony. At that time he was a most distinguished Thera, and it was at his suggestion that the First Recital of the Buddha's teachings was held. He presided over the Council which met in Rājagaha during the next rainy season. *Sārira-sārira-dhātu-kuccāni*-funeral rites towards the dead body (of the Master) and functions in connection with the disposal of his bodily relics. *Kāriya* (gerd. of *kāreti*, caus. of *karoti*)-having caused to be performed. *Khīṇāsava* (acc. pl.)-those whose cravings were destroyed, i.e., the Arahants. *Sammanni* (*saṃ*+*√man*+aor. 3rd pers. sg.)-selected. *Eken'ūne*-lit. deficient by one i.e., minus one, one less. *Sādhukīlana-sattāhaṃ*-a festive play lasting for a week. *Dhātupūjanam*-worship of the bodily relics (of the Buddha, which lasted also for a week). *Icc'addhamāsaṃ* (= *iti*+*addhamāsaṃ*)-in this way, a half month. *Khepetvā* (caus. gerd. of *kipati* fr. *√kṣip*, 'to throw')-having spent. *Vassaṃ vasantā* (pr. p. of *√vas*)-spending the rainy season i.e., keeping Lent. *Na vatthabbaṃ* (fut. part. of *√vas*)-should not stay. *Nicchayaṃ* (Skt. *niścayaṃ*)-resolution, determination. *Sukka-pakkhaṭṭhit'atthikā* (adj.)-wanting the duration of the bright half of the month (of Āsālha). *Upāgamuṃ* (*upa*+*ā*+*√gam*+aor. 3rd pers. pl.)-they arrived at. *Sampanna-catu-paccayaṃ* (adj.)-full of the four necessities of the Bhikkhu's daily life. The four *Paccayas* are : *cīvara* (clothing), *piṇḍapāta* (food as alms), *senāsana* (a dwelling-place), and *bhesajja* (medicine). *Vassūpagatā* (= *vassaṃ vasantā*)-spending the rainy season. *Thira-guṇḍpetā* (adj.)-firm and having good qualities. *Sambuddha-mata-kovidā* (adj.)-those who were in the possession of teachings (lit. opinions, thoughts) of the Enlightened One. *Kāresuṃ paṭisaṃkhāraṃ*-they caused to repair. *Rucire* (adj.)-beautiful, pleasant (= *ramaṇīye dassanīye*). *Maṇḍape* (loc.)-a temporary shed or hall erected on special occasion. *Anucchavikaṃ* (adj.)-befitting, suitable, fit for. *Yathārahaṃ* (adv.)-as is fit or proper, duly. *Nimuḍḍitvā* (gerd. of *nimuḍḍati*, Skt. *nimajjati*)-having sunk down, plunged into (the earth). *Joti-pathena vā*-or, by the path of the sun (lit. light), i.e., by sky. *Asesake* (adj.)-lit without a remainder, i.e., all, entire, complete (said of *Dhamma*). *Dhuraṃdhare* (adj. in acc. pl.)-lit. those holding the burden, charge or responsibility, fig. chiefs, heads or leaders. *Mahāthero*-the great Thera (said of Mahākassapa). *Sak'attānaṃ*-on his own account, spontaneously. *Sayaṃ* (indecl.)-himself.

Sanimanni (aor. of *saṃ+√man*)-consented, agreed to. *Therāsane* (loc.)-on the seat or throne meant for a distinguished Thera. *Dhammāsane* (loc.)-on the preacher's seat. *Vissajjesi* (*vi+√sṛj*+aor. 3rd pers. sg.)-answered (questions), replied. *Vinayaññūnaṃ aggena*-by the foremost of those who knew the Vinaya (said of Upāli). *Kamena* (Skt. *kramena*)-by and by, gradually. *Sajjhāyaṃ akarūṃ*-they rehearsed, repeated. *Naya-kovidā* (adj.)-those who knew the ways or method. *Aggaṃ bahussutādīnaṃ*-the foremost of those who were learned and the like (said to Ānanda). *Kosākkhaṃ* (acc.)-lit. a guard or keeper of the treasury or granary; here the expression *kosārakkaṃ mahesino* means "the keeper of the teachings of the Great Sage" (i.e., of the Buddha), used as an epithet of Ānanda. *Sammannitvāna* (gerd. *saṃ+√man+tvāna*)-having consented. *So thero*-the Elder (said of Mahākassapa). *Asesato* (adv.)-entirely. *Vedeḥa-muninā*-by the wise sage (used as an epithet of Ānanda). The word *vedeḥa*, as explained by the commentator, means *pañḍita* (cr. learned, wise, experienced), and is probably derived from *vedeti*, caus. fr. *√vid*, 'to know'. Compare the expression *rājā Māgadho Ajātasattu Vedehiputto*, 'King Ajātasattu of Magadha, the son of the wise lady', *vedehī* being a feminine form of *vedeḥa*. *Dhammattha-kovidā*-those who knew the sense of the doctrine. *Niṭṭhitā* (adj. f., *nis+thitā*)-brought to an end, concluded, finished. *Sabba-loka-hiṭ' atthāya*-for the good and welfare of the whole world. *Sabba-loka-hitehi*-by the benefactors of the entire world.

30. RĀJAPARAMPARĀ [Mahāvamsa].-Here we have a list of ancient kings who ruled in India, one after the other, i.e., in succession (*paramparā*). The list is important for the political history of India covering a period of about 200 years between the reign of Ajātasattu and that of Asoka.

Mitta-dubbhiko (adj. cp. Skt. *mitra-drohin*)-lit. one who betrays his friends, i.e., treacherous. *Mitta-dduno* (nom, pl. of *mitta-ddu*, cp. Skt. *mitra-druha*)-those who injure or betray their friends. *Dummatino* (adj., nom. pl. of *dummati*)-foolish. *Pāpako* (adj.)-wicked, sinful. *Pitu-ghātaka-vamso yaṃ*-This is a dynasty of patricides. *Kuddhātha* (=kuddha+atha) *nāgarā*-then angry citizens. *Apanetvā* (gerd., *apa+√nī+tvā*)-having removed. *Paññātaṃ* (pp. *pa+√jñā+ta*)-known, renowned. *Sādhū-sammataṃ* (adj.)-highly honoured. *Hita-mānasā*-with the intention of bringing welfare. *Atīte dasame vasse* (loc. abs.)-when the tenth year (of Kālāsoka's reign) had ended. *Sambuddha-parinibbānā* (abl.)-since the *Parinibbāna* of the Enlightened One (i.e., Gotama Buddha). *Samanusāsisaṃ* (=samanusāsimsu, metri causa, *saṃ+anu+√śā*+ aor. 3rd pers. pl.)-(they) ruled, governed. *Cāṇakka* (Skt. *Cānakya*)-He was born in a Brāhmaṇa family of Takkaśilā. One day, on going for alms to Dhanananda's palace, he was insulted, and in order to avenge the insult he induced Candagutta of the Moriya dynasty to rise in revolt against Dhanananda and kill him and ascend the throne. *Caṇḍa-kodhavā* (adj.)-violent and angry.

Jambudīpa-an ancient name of India. *Bindusāra-sutā*-the sons of Bindusāra. King Bindusāra had sixteen wives and 101 sons. His chief queen had only two sons-Asoka and Tissa. Asoka killed his ninety-nine step brothers (*ckūnakam satam vemātike bhātaro huntvā*) and got sole sovereignty (*ekarajjam apāpuṇi*). *Jina-nibbānato pacchā*-after the attainment of Nibbāna by the Conqueror (as an epithet of the Buddha). *Pure tassābhisekato*-before his (i.e., Asoka's) coronation or consecration (as king). *Vijāniyam* (*vi+√jñā+ aniya*)-should be understood. *Catūhi vassehi*-after four years. *Mahāyaso* (adj.)-having great fame, very famous. *Pure Pāṭaliputtasmim*-in the city of Pāṭaliputta. It was then the capital of Magadha. It was situated near the modern Patna. *Attānam abhisecayi* (caus. aor. of *abhisīñcati*)-he caused himself to be consecrated.